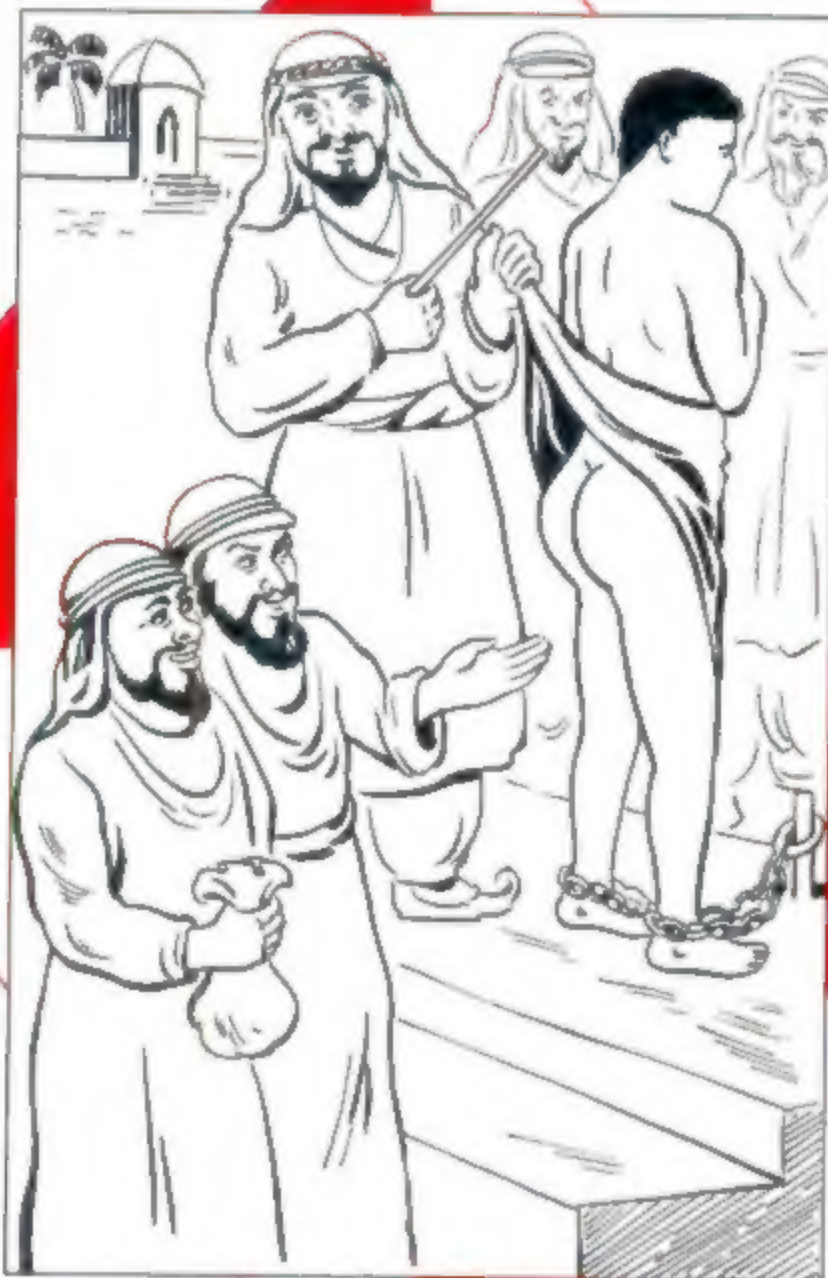


ISLAMIC HAVOC IN INDIAN HISTORY



P. N. Oak

An Anthology—Source: *Mother India of Bombay* (1966–68)

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Dedication

This volume represents only a small cross-section of the vast number of Muslim chronicles, chronicles that have recorded the fiendish deeds of Islamic raiders and rulers for over a millenium in India alone. This amounts to a sickening tale of unrelieved and uninterrupted trickery, treachery, tyranny, torture, terror, temptation and taxation. The book is hereby soulfully dedicated to the following groups:

(1) The Muslim chroniclers themselves for leaving behind a factual record of the gory deeds of murder, massacre, rape and plunder, indulged in by every Muslim from the Sultan to the fakir against all non-Muslims and also often against his own kith and kin with great Islamic glee, gusto and pride.

(2) The pre-Islamic Arab *Deval Dal Durj* community (briefly referred to as "Durj") who still maintain their bravely and fiercely defended holy Vedic (Hindu) faith, inhabiting the Rab-al-Khali region in Saudi Arabia. There they continue to worship in temples, with or without idols, reciting verbatim their pious chants. Unlike Muslim women, their women wear no veil. Their Sanskrit name signifies 'The invincible temple guards (or brigade) indicating that though overwhelmed by hordes of neo-Muslim fellow Arabs, that Vedic guard has successfully preserved its Vedic faith till today.

(3) All Muslims who have renounced or denounced Islam for its sickening record of unmitigated barbarism.

(4) To history readers and scholars in Malaysia, Indonesia, Brunei, Borneo, Philippines and Spain with the request that they immediately undertake the task of collecting, translating and publishing Muslim chronicles of Islamic raids and ravages on their countries. This will dispel the false notion that Islam came to their countries peacefully and not with a sword and a Koran in their two hands.

(5) The many millions of Hindus, Buddhists and Sikhs massacred in India since the onslaught of the first Muslim raider in India. Wrote Swami Vivekananda in the "Rules & Regulations of the Rama Krishna Math, Belur", in 1897-98, pages 19-20: "When the Muslims first came to India, there were, according to their historical records, sixty crores of Hindus in India. This calculation suffers rather from underestimation than exaggeration; for lots of people perished through the persecution of the Muslims. Therefore it is obvious that the number of the Hindus was even more than sixty crores - on no account less than that. But today, the same Hindus have dwindled into twenty crores."

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Introduction

Accounts of initial Muslim invasions and of later regimes of Sultans and Bad-shahs who had made Delhi (or Agra) their capital, is presented in this volume.

Most of these appeared earlier as a series of articles from 1966 to 1968 in the *Mother India*, edited by the renowned Baburao Patel of Bombay.

Muslim regimes throughout the world have an unrelieved record of unparalleled terror and torture described in gory detail by contemporary Muslim chroniclers themselves; subjecting all non-Muslims to abject atrocities, plundering their wealth, abducting their women and usurping their houses of worship to be used as mosques and tombs, has been considered a sacred duty of every Muslim, in Islamic practice. Such acts earned for the tormentors the coveted tide of *Ghazi*, to be paraded as a citation of great Islamic glory and greatness.

1. Writes Paul Kennedy on page 13 of his renowned treatise *THE RISE AND FALL OF THE GREAT POWERS*: "But the Mogul rule could scarcely be compared with administration by the Indian Civil Service. The brilliant courts were centers of conspicuous consumption on a scale which the Sun King at Versailles might have thought excessive. Thousands of servants and hangers-on, extravagant clothes and jewels and harems and menageries, vast arrays of bodyguards, could be paid for only by the creation of a systematic plunder machine. Tax collectors, required to provide fixed sums for their masters, preyed mercilessly upon peasant and merchant alike; whatever the state of the harvest or trade, the money had to come in. There being no constitutional or other checks - apart from rebellion - upon such depredations, it was not surprising that taxation was known as 'eating'. For this colossal annual tribute, the population received next to nothing. There was little improvement in communications, and no machinery for assistance in the event of famine, flood, and plague - which were, of course, fairly regular occurrences. All this makes the Ming dynasty appear benign, almost progressive, by comparison. Technically, the Mogul Empire was to decline because it became increasingly difficult to maintain itself against the Marathas in the south, the Afghans in the north, and, finally, the East India Company ..."

William Duranti, author of the voluminous *Story of Civilization* has described the Muslim conquests in India as constituting the saddest and goriest chapter in human history.

But that assessment needs an addendum. What Muslim invaders did in India was enacted earlier elsewhere too with total success, starting from Arabia itself. But all that history has been carefully shrouded, cleverly concealed, ruthlessly suppressed or even destroyed.

It needs to be stressed that Muslim conquests and conversions throughout the world were as bloody and cruel as in India. But they were not as long-drawn. Country after country and region after region, from Algeria to Afghanistan and Malaysia including even warlike people of Persia (Iran of today) and Turkey, quickly succumbed and surrendered within a few years each before the invading Arabs hissing and striking with fanatic frenzy, with their newly acquired Islamic fangs.

It is hoped that a careful study of this volume will induce even Muslim countries to investigate, review and re-open the history of Arab atrocities which forced those countries to quickly capitulate and turn Muslim. The ferocity and intensity of the Islamic cruelty of the invading Arabs may well be imagined from the quick results that they achieved. Contrarily in India, rampaging Islam was given a tough fight for 1000-long-years and was ultimately defeated and driven out. That is why Islamic atrocities in India have a 1000-year-long gory record while in other regions it is short. Whether short or long, the cruelty perpetrated by Islam everywhere was equally heinous and hideous. That history of beastly Muslim cruelty deftly swept under the Islamic carpet needs to be thoroughly investigated and recorded in its gory detail starting with Arabia itself.

But for such atrocities how could the vast region from Algeria to Afghanistan and Maldives to Malaysia and Indonesia be swept over by Islam so thoroughly as to leave no person professing any other faith!

It was only the stout resistance of the Rajput, Kshatriya Hindu warriors of India for 1000-long-years which saved and shielded countries from Burma (now Myanmar) to China and Japan from being run over by Islam. World history has failed to take notice of that unique global savior role of the Hindu Kshatriya warrior race.

However, to be fair to Islam, it must be stressed that the mode of torture and terror to spread a cult was first effectively used by the Christians. Islam only copied, imitated and perfected it. But while Christians have of late become tame and civilized, Islam still retains its wild ferocity.

Christian tyranny victimized, say, a third part of the world while Islam blighted another one-third. Between them, the two faiths managed to make a clean sweep of the erstwhile Vedic culture from the regions they overwhelmed. Thereafter, Christianity wiped out all pre-Christian history from the regions it controlled while Islam destroyed all pre-Mohammed history from the regions under its grip. In addition, both these faiths made their respective subjects repeat that Christianity and Islam were quickly accepted and owned by their respective followers through sweet persuasion and instant conviction. That is why Christianity and Islam are enemies of true history. In the regions they control, even

scholars have been made to believe that there cannot be any history worth studying and investigating in the pre-Christ and pre-Mohammed times respectively.

Those Muslim and Christian blinkers put on the scholastic world need to be pulled out and spurned. As per Vedic record, the present era has behind it a near 2000-million-year history. Therefore all Christians and Muslims must be made aware that they have a pre-Christian and pre-Islamic history. In fact, their history as Muslims or Christians being only about 1300 to 1600 years old, they have no right to wipe out the multi-million-year history of their pre-Christian and pre-Mohammedan ancestors. The scholastic world must compel all Muslims and Christians to abandon the pretense that they have no pre-Christian or pre-Mohammedan history worth studying.

The other reforms called for in world history is that the present hush hush over the way Christianity and Islam were quickly spread over vast regions of the globe must go. The entire history of terror, torture and tyranny unleashed over the world in the names of Islam and Christianity must be recounted in all its gory detail without restraint or reserve.

Far from that, even in countries like India today, where Muslims are a minority, the history of Muslim atrocities has been carefully shrouded and concealed.

Secondly, though Muslims have been subtly and sedulously trained by tradition to look upon the Hindu majority as despicable beings who deserve to be slaughtered, humiliated and insulted at every stage. Current Government-patronized history in India hides that truth.

Thirdly, the falsification of Muslim history in India goes a step further and represents Muslim

invaders not as aliens but as Indians, as good or as bad as Hindus or even better.

Fourthly, histories in India shamelessly misrepresent Muslim invasions and Islamic rule as a Godsend which resulted in a bonanza of majestic mosques and mausoleums adorning the countryside, promotion of various fine arts such as Minting and music, innovation of musical instruments, introduction of new delicacies in the Indian kitchen and invention of numerous utilities from perfume to nuns and gunpowder.

Fifthly, current history also presents Muslim rule as an homogeneous variant of Hindu rule and the pomp of the Muslim court as the glory of Hindustan. (Consequently, any denunciation of Muslim rule or its appraisal as alien tyranny is frowned upon as unjustified fault-finding by intellectuals tutored through the Indian National Congress (INC) sponsored pro-Muslim curriculum.

Had the Muslim invaders who made India their home merged with the native Hindus as did the *Shakas* and *Huns*, they could have been justly and proudly accorded the status of citizens. But far from that Muslims behaved throughout as due enemies, hating, and discriminating against the Hindus, subjecting them to numerous humiliations at every step, squeezing them dry economically, robbing them of their deities and worship to be misused in mosques and mausoleums, raping their women, setting fire to their homes, forcibly converting whole communities and massacring those who refused to convert.

Writing biased history, hiding all the misdeeds of alien tyrants and presenting them as great benefactors would have been branded as high academic treason in any self-respecting community; yet under the mesmeric hold that the anti-national stance which the so-called Indian National Congress has had over the Indian polity from 1920 onward, Islamic treachery, torture and tyranny have been paraded as great 'secular' contributions to Vedic life in Bharat. Consequently, the practice of denigrating Hinduism and Sanskrit and substituting them with Islam and Islamic terminology or asserting and insisting that Hinduism and Islam are but two sides of the same coin, has acquired such currency that any harsh word or appraisal of Islam or Muslims is immediately branded as lese majeste.

It must be said to the credit of Muslim chroniclers that they themselves have openly narrated the torture, the treachery and the tyranny perpetrated by Muslim invaders and rulers in India. What right have modern writers then to cover up, conceal, camouflage or soften those misdeeds or explain them away as aberrations, normal under any ruler.

A True History Must Be a Nation's Autobiography

The accounts presented in this volume, based almost entirely on medieval Muslim chronicles and contemporary European notings, should serve as a model of how national histories ought to be written.

Current Indian histories written by British or Muslim authors or their Hindu camp-followers are like biographies written dishonestly, casually or callously by unconcerned third parties or by shameless partisans or by those who have an innate hatred for the Vedic Culture. Real, National history must be an autobiography written from the Hindu (that is Vedic) point of view as to how Hindudom suffered under alien inroads into India.

Can Muslims Be Trusted with Writing Indian History?

It is often absent-mindedly said that any Muslim holding a degree in history is competent to write books on Indian history. That is a mis-conception. There is a test for it. Has that Muslim looked into the genealogy of his own family history to determine and reveal when and under what circumstances his ancestors turned Muslim? If he is unable to evince enough curiosity and desire to find out the truth of the matter, then obviously he should be considered disqualified to write on a much greater subject such as the history of India under Islamic rule!

Medieval Muslim court-chroniclers had no such pretensions. They openly and invariably referred to Hindus **not** as Hindus but in vile abusive **terms** such

as 'dogs, scoundrels, wretches, infidels, thieves, robbers,' etc. That habit still persists where Muslims feel free to expose their Islamic hearts, as in Pakistan and Bangladesh. Modern writers, teachers, professors and speakers have carefully and conspiratorially hidden that aspect of Islamic conduct from the Indian public.

Accounts of Muslim Treachery Also Hidden

It is a principle of Islamic practice that any agreement, covenant, promise or pact made with non-Muslims, may be totally ignored or violated at any time, in short, whenever it suits Muslims. Consequently, umpteen instances can be quoted from Muslim chronicles of Muslim trickery and

treachery. And yet such accounts galore have been carefully kept out of academic text-books. Why hide from modern readers what Muslim chroniclers have themselves recorded? That is a serious academic crime.

It is this consideration which impelled me to present to the readers, through this work, a sample of accounts written by Muslim contemporaries of Islamic raiders and rulers who made Delhi or Agra their capital.

Similar Volumes Should Follow for Every Ruling Muslim Dynasty

Apart from those who ruled from Delhi and Agra, there were umpteen other Muslim dynasties known as Bahamanis, Adilshahs, Kutubshahs, Barid-shahs, Nizamshahs, Imadshahs, the Nizams and Nawabs of Malerkotla, Jaunpur, Rampur, Oudh, Bengal, Bhopal, Mandargarh, etc. Volumes dealing with their treachery, lechery and cruelty should follow. Then only will this enormous academic task of acquainting readers with accounts of medieval Muslim court-chronicles will be somewhat complete.

Many of these dynasties originated in Hindu converts. The contrast in their conduct before and after conversion should be clearly brought out in genuine history books to show how conversion to Islam transformed them from devout, **God-fearing** Hindus to cruel, unscrupulous Muslims.

Genuine History Alone Can Mould Character

Currently history is regarded as a formal, optional curricular subject of no special consequence. That attitude must be assiduously countered. History ought to be recognized as a foundation subject for every citizen. It must be subjectively written pinpointing and stressing what has been glorious in one's tradition and what has been shameful and wanting. Present-day history, taught in our educational institutions, lack that sterling quality. They present a goody-goody account of Iliiulu Muslim (Ihristian camaraderie; that may be the job of a religious, spir-ittiul or social discourse but certainly not of serious, down-to-earth history.

The Hero-Villain Mix-Up

As late as 1950 A.D. there were about 5670 native principalities. A vast majority of them had Hindu rulers. Quite a few, though ostensibly Muslim, were Hindu converts. Only the remaining very few were alien Muslims. The Hindu rulers represented the cream of Hindu warrior-patriots who had waged a relentless war against Muslim invaders and Portuguese, French and British intruders. European history has a 7-year-war and a 100-year-war but only India has a 1000-year-war. It must redound to the ringing credit of the Hindu warrior race, the Kshatriyas, the Rajputs who waged a relentless, dogged 1000-year-war and saved Hinduism alias Vedic Culture in a massive way. And yet, the current so-called Indian histories present alien Muslim invaders from Kutubuddin Aibak (1206 A.D.) to Bahadurshah Zafar (1858 A.D.) as Indian monarchs. This is a travesty and a tragedy. India's heroes were the Hindu rulers from Udaipur, Jodhpur, Satara, Kolhapur, Pune, etc. Muslim rulers were their enemies. What sort of history is that which doesn't distinguish between the chaff and the grain, the hero and the villain, the native patriot and the alien invader!

Yet Another Blunder

Yet another blunder of current (so-called) Indian histories is that though in historic India, the construction is all Hindu and destruction all Muslim, yet all gardens (such as *Nisbat*, *Shalimar* and *Penjore*), all townships such as *Fatehpur Sikri* and all forts, palaces and mansions up to Cape Comorin are being blatantly ascribed to Muslim invaders. Do invaders build and beautify or destroy and de-scrate the victim country? Did Napoleon and Hitler enrich and beautify Russia? All so-called mosques and mausoleums which are historic buildings are captured Hindu edifices.

Islamic Architecture Is a Myth

Consequently, Islamic architecture is a myth. Muslims did not possess even a single classic architectural text of their own. Nor did they have any units of measurement as is apparent from the lack of any Units introduced in India during 600-years of Muslim rule.

Islamizing Hindu Townships

The Muslim penchant for constant, wholesale conversion applied not only to individuals but also to townships.

Every Hindu township wrecked by Muslim raids (that is rendered *Imrbad* or useless), was ironically named *abad*, that is *happily populated*. Not realizing

this, modern intelligentsia, tutored in falsified history, easily assumes that a *h'aridabad* must have been founded by Faridshah and *Ferozabad* by Ferozshah. If that deduction were sound then

Allahabad must have been founded by Allah I himself condescending from the high heavens! We thus see a falsified, enemy-oriented India abounding in snares at every step, thrust on the Indian public.

A close and careful study of medieval Muslim chronicles will bear out the points made above.

Elliot and Dowson Collection

For those who do not know Islamic languages such as Urdu, Persian and Arabic, the 8-volume study of medieval Muslim chronicles comes in handy. Early in the 19th century, Sir H.M. Elliot collected some select Muslim chronicles from 712 A.D. onward, translated long extracts from them and wrote discerning footnotes. He died leaving that manuscript. Later, Prof. Dowson edited and published them in chronological order. That collection, though generally referred to as Elliot and Dowson, is named by them as *India's History As Written by Its Own Historians*. That is a faux pas. The title should in fact have been *India's History As Written By Its Invading Enemies*. This is what happens when I bird parties, even though well-meaning, such as the British duo Elliot and Dowson deal with Indian history. They missed such a vital point that medieval Muslim chroniclers were not only *not* Indians but were enemies of India. Yet in their introduction to that 8-volume collection of Muslim chronicles the two Britishers have rightly observed that 'the history of the Muslim era in India is an impudent and interested fraud.' That sagacious summation is applicable to all Muslim history anywhere.

The modern world has been deprived of real history. For instance, fancied enlightened westerners do not know any pre-Christian history. Muslim countries were made to destroy their pre-Islamic history and distort subsequent history. In India, the pro-Muslim Indian National Congress party in power since 1947 has concocted a hodge-podge goody goody history of Hindu-Muslim amity, unity and parity, though the aim of all genuine history is to acquaint the world with put happenings without any modern varnishings. It is with that sacred motive of acquainting readers with the truth of Muslim inroads into India that I Kilted contributing a series of articles to the *Mother India Monthly* which had the guts and the honesty to publish them.

As article after article in that series got published, the Congress rulers got alarmed, licnuinc history, so effectively suppressed by them, was being systematically exposed! That was too much for them to bear though *Satyameva Jayate* (Truth alone Triumphs) was their hypocritical motto. In those days, a pair of bullocks was their election symbol. True to that symbol, they rushed like furious bulls charging at me, the writer and Baburao Patel, the Editor of *Mother India Monthly*, breathing lire and brimstone through their pulsating nostrils.

Mother India's Editor-Publisher Baburao Patel was then a member of the *Lok Sctbha* (the Lower House of Parliament), elected from the Ujjain Constituency in Madhya Pradesh on the strength of non-Congress vote. At the *Lok Sa-bha*, at public functions and on the plane to Bombay or Delhi, Baburao Patel used to meet the then Home Minister Yeshwantrao Chavan and other Congress ministers. These people used to pester Baburao Patel with bitter complaints that my series of articles carried in *Mother India* on Muslim invaders and rulers was not to their liking and should therefore be discontinued. Baburao refused to oblige on the ground that history being an essential subject of public education, it must not be doctored. Trying to gag it clandestinely by mere brow-beating, specially by a party swearing by democratic norms, was atrocious trickery and thuggery.

But the Congress party which was thriving on Muslim votes looked upon my articles as a threat to their popularity. A typical instance of how the Muslim masses themselves have been kept blissfully ignorant of Muslim tyranny was provided by a rich Muslim merchant's remark. The merchant, one Tyabji, was Bau-rao's neighbor in Pali Hill, Bandra, a suburb of Bombay (now Mumbai). Tyabji was a regular reader of the *Mother India* magazine. Having read my articles, Tyabji remarked to Baburao: "Baburao-ji, I had never known that Muslims had committed such heinous barbarities for so long!" Obviously, the true unvarnished history of Muslim rule in India had been deliberately withheld from the public by the Congress government. It refused to approve text-books that told the truth.

Like hungry buzzing bees, Congressmen were busy garnering the honey of pelf and power soon after seizing power from the British. The old Gandhi had uncannily visualized that his flock of Congressmen would soon suck the country dry of all its wealth by falling head over heels on seats of power like a pack of hungry wolves. He had wisely suggested that after the departure of the British, the Congress party be dissolved. But the Congress bosses would not hear of it although they never ceased to swear by Gandhian principles!

My articles spilling the truth on Muslim atrocities had become a threat to the Congress

government. Its Muslim vote-bank was being eroded. The Home Minister of the Congress government wrote to the Delhi State Administration requesting it to prosecute me (the writer) and Baburao Patel (the Publisher) on account of the articles.

As ill-luck would have it, that year (1977-78) all the seven executive councillors were Hindu-minded *RSS* (*Rashtriya Swayamsevak Sangh*) members. Baburao had been elected to the *Lok Sabha* with the explicit help from the *RSS*; the *RSS* members refused to take any action against Baburao Patel. They argued that the Monthly magazine *Mother India* was a Bombay journal. Therefore, any legal action should be taken in Maharashtra and not in Delhi.

The not-so-bright Home Minister Chavan then wrote to V.P. Naik, the then Chief Minister of that State, making the same request of prosecuting P.N. Oak and Baburao Patel. That didn't work either. Both Naik and Patel belonged to the Banjara community and they were good friends. Naik refused to prosecute Patel. All the files were instantly sent back by Naik to the Home Minister in Delhi.

The Congressite Home Minister was then in a fix after the two rebuffs. As India's Railways Department was a Central Government subject, a Railway Magistrate was ordered to issue the summons. Both myself and Baburao Patel were summoned to the court.

Baburao Patel told me that the police had collected some complimentary copies of the *Mother India* from a few Congress members, planted them in the book shop on platform 1 of the Delhi junction and made out a case of confiscating copies of the magazine 'on sale' containing 'inflammatory' articles. One can easily guess what low level the Indian police had gone down to. Obviously none of the authorities had even bothered to read my articles. However, the Congress party government was on my trail since then. The intention was to prosecute and gag me no matter what the particular article was. All my articles were 'presumed' to be of a uniform 'provocative' variety.

By that time I had written and published a number of research books concluding that none of the historic buildings including the Taj Mahal, the Red Fort, the Juma Masjid and the Kutb Minar belonged to the Muslims. Those were all captured Hindu buildings and not built by the Muslims. The results of my research work were also galling to the Congress leaders. The publications and my lectures on the subject to interested audiences had led to a big dossier that was maintained against me by the Home Ministry. However, results of well-documented research-work based on cogent evidence and deductions cannot provoke legal action, even by the Home Ministry! The fat file of grievances served only as a powder-keg to be ignited and blown up by the act of prosecution against me over the *Mother India* articles!

The prosecution was launched. On a September day in 1968, I was called to appear at the Railway Magistrate's court in the Tees Hazari Complex in Delhi. The magistrate was one Verma, a man of cheerful disposition. I was accused of writing an inflammatory article on Sultan Ferozshah Tughlak. I was charged under Section 153-A Indian Penal Code with writing the article calculated to incite feelings of communal hatred. Baburao Patel was co-accused as the Publisher.

We were under formal arrest since it was a criminal case but were free to move about on furnishing bail. Getting someone to volunteer to furnish security in such situations, is also a problem. I asked a neighbor who happened to be at my place when the summons came but he excused himself saying that his father, who was a lawyer himself, had forbidden him stand surety for anyone. But the father had suggested that my wife's surety would be acceptable to the court. And so my wife decided to accompany me to the court to stand surety. My wife was a working, earning member of the family and her surety was acceptable to the court.

In the mean time, Baburao Patel, a resourceful and industrious person, had gone to the Delhi University library. There he copied long extracts from English translations of Muslim chronicles, the same chronicles from which I had cited in my article. The procured translations confirmed my statements in the article, that Ferozshah Tughlak was indeed an atrocious Muslim Sultan, like so many others, in a 600-year-long chain of marauders.

Several copies were made for distribution to the trying Magistrate, the prosecutor and the defense counsels, as handy material to save time of the court.

Baburao Patel had hired a lawyer for his own defense. However, my lawyer proved to be a novice and I decided to plead my case myself. I am a qualified lawyer but never had the occasion to practice law. On this occasion, I felt very confident. The issue was simple to me. The whole problem boiled down to the question, if writing from history was a crime!

The case lasted many months, from September 1968 till April 1970. During the trial, one Magistrate was transferred and another put in his place. The new Magistrate appeared to be rather

stern. I gathered that he had served time in the Andaman Islands as a political prisoner.

The prosecution, duly furnished with the handy reference material readily conceded that my article was based on authentic extracts from Muslim chronicles themselves. There was thus no question of examining any witnesses on either side. Even though the prosecution had a lame case, it asked for conviction of the two accused. The argument was that my language used in the article was 'harsh'. I had used the term 'Muslim monsters' for Muslim raiders and rulers of the time.

I was asked to state my case. I contended that as long as study of history is not banned, no questions can be raised on articles and books based on authentic facts of history, as was the present case. I continued that far from committing any crime, my articles played an important educative role in informing the public of how their ancestors had suffered at the hands of the enemies who were Muslims. I also stated that since the facts of history had been systematically tampered with, the public had a right to know the truth; and that finding and discovering the truth was the goal of my research-work.

My other argument was that on my conviction, any police officer could interrupt any history class throughout India and drag out the teachers and punish them, all on the strength of a convicted-verdict in my case. And that was not all. I stated my third argument which dwelled on Ferozshah's atrocities which were confirmed by the documents from the Library. I submitted, therefore, that it was Ferozshah who should be prosecuted, as the committer of the atrocities and not the narrator or myself.

As regards epithets such as 'Muslim monsters' used in my article, I pointed out to the court that the perpetrators of those monstrous deeds being Muslims, I had merely stated the facts. My fourth argument was that my article did not incite the Hindus to do harm to the Muslims; it only stated the harm the Muslims did to the Hindus. Thus the IPC Section 153-A was not applicable in my case. My article only confined itself to the job of reporting truthfully the facts of the past to present-day readers.

My last and final argument was a rebuttal to the prosecutor's plea that I had unjustifiably used 'harsh' language. I explained that my language had to match the nature of the deed of Ferozshah lest the reader had a wrong impression. The language must conform to the nature of the incident.

The court was so convinced by my arguments that Baburao and I were honorably acquitted of all charges. I felt triumphant. I had the satisfaction of blazing a new pioneering trail amidst a host of scholars in India and abroad, who, for the last 200 years have, out of ignorance, incompetence, cowardice or consideration of self-interest, been toeing the Congress line of glorifying Muslims not only by covering up Muslim cruelties and treachery but even by inventing lies to give them sumptuous credit for concocted contributions enriching life in India.

Writers of history must realize that if making history needs courage then writing true, unvarnished history too needs courage. It is the courage of a different kind. It is the courage to stand up against a phalanx of sycophantic bureaucrats ranged in serried ranks of governmental authority and power. Because, while there is never any dearth of hirelings and underlings ever ready to orchestrate the tune of the coterie in power, it is hard to come across one who will proclaim bitter and unpalatable home truths from roof-tops.

The judgment in Delhi was a slap in the face of the Congress government. Yet the Congressmen in power continued to dog my research-findings in many other ways. My paperback edition titled *The Taj Mahal is a Hindu Palace*, published by a prestigious firm was on full display and sale throughout the English-speaking world. It had a brisk sale in book-shops, five-star hotels and at airports. Since the staggering evidence presented in the book exposed the professional incompetence and ignorance or deceit of architects, archeologists, tourist officials and so called scholars in history in making generations believe that the Taj Mahal originated as a glistening and glittering royal Muslim graveyard, the Congress government quietly forced the publisher who had brought out two last selling editions, to stop further editions.

Those managing the All India History Congress sessions were also prevailed upon to eliminate my research papers from the volumes embodying other papers read at the sessions.

Government controlled publicity media such as Radio and TV, news agencies, leading newspapers, foreign correspondents and publishers of books who depend on official patronage were also asked to scrupulously avoid publicizing any of my research findings. Even some German and American newspapers ridiculed my research findings because their own writings lauding Shahjahan as the builder of the Taj Mahal, had been proved to be baseless.

Thus my research finding that all historic buildings, throughout the world, attributed to Muslims

are pre-Muslim captured property and that the entire concept of Muslim architecture is baseless, came down gushing and rushing like a mountain torrent threatening to sweep away all journalistic and scholastic reputations. All those in positions of any authority therefore rushed to raise weirs and barrages to arrest the force and flow of my precipitous research. Their machinations have certainly arrested the force and flow of my research publications but then my findings continue to swell and spread like a river stream obstructed by a dam.

Readers may refresh their knowledge and spirit from the reservoir of true history contained in the present volume and other publications of mine to realize that the history of Muslim era in India which they had learnt in schools and colleges, was all muddled and muddy being mixed with concoctions and wishful thinking. Sir H.M. Elliot and Prof. Dowson have rightly branded those Muslim chronicles as 'an impudent and interested fraud'. It is that fraud which has been unknowingly or deliberately perpetuated by almost all modern scholars for centuries. The Congress party in India too has been patronizing that same fraudulent history to promote its own political career. As such the Congress party's misguided patriotism has resulted in Muslims wrenching away Pakistan and Bangladesh, the Pakistanis capturing a third of Kashmir, Kashmiri Muslims spreading a reign of terror in the rest of Kashmir, Sikh terrorists making life unsafe in Punjab, a leftist front striving to cut away Assam from India, Nagaland and other neighboring States in Northeastern India, steadily worming their way to secede as a converted Christian land; China snatching away the Aksai Chin enclave from India and Muslims from Pakistan and Bangladesh continuing to pour into India. This is the ghastly result of patronizing fraudulent history. Can open treachery and treason do worse? Congressmen in India and all those who support or sympathize with them must realize the political havoc they have caused in bringing India to the brink of disaster. This is a graphic and ghastly instance of how a people fed on wrong history suffer from a delusion of patriotic elation while actually hurtling to suicidal ruin.

Hitler's persecution of the Jews provides a parallel instance of the havoc that a wrong understanding of history can cause. He was tutored to believe that the Aryans were a superior race and who therefore had the right to exterminate others. But Aryans are not a 'race'. The followers of the universal Vedic Culture were known as 'Aryas' or Aryans; it included all human beings as equals.

This volume should therefore serve as an eye-opener and a warning to all people, that parading and purveying falsified history results in great misery and total ruin in the long run.

Even those professing Islam today must read this volume; they will realize that Islam being less than 1400 years old, they are all descendants of people who professed Vedic culture. Their ancestors were terrorized, trapped or tempted to become Muslims. Yet most Muslims have been tutored to turn down the truth and assert that their ancestors voluntarily forsook Hinduism (alias Vedic Culture) by being attracted by the virtues (?) of Islam or were influenced by the discourse of some fakir or other. That is an assiduously fostered myth.

In the heart of his heart, every Muslim is keenly aware and is secretly proud of his Hindu ancestry. He therefore yearns to return to Hinduism although outwardly he rebuffs any suggestion to that effect.

To that extent, every Muslim is schizophrenic. One part of his mind tells him that his ancestors were forced to become Muslims and therefore he must renounce Islam and re-adopt his primordial Vedic culture (that is Hinduism in current parlance). But the other part of his mind pulls him back saying that fellow Muslims may harm him (even kill him as *murtid*) while *Hindus may not accept him*.

The May 31, 1991 issue of The India Times (a Tabloid Bi-Weekly published from Washington, D.C., USA) carries an illustrative letter from one Nazir Ali. Nazir Ali stated that he had invited his grandfather from Mehrauli in Delhi for a family reunion in Nazir Ali's home-town in the US. One evening Nazir Ali asked his grandfather why all male members in the family continue to wear *ii'hoties* (a traditional Hindu garb) instead of the usual Muslim attire, such as *utlwar-kameez*? Thereupon, the grandfather broke down and sobbing uncontrollably exclaimed: "Oh my child! It breaks my heart to tell you that about 400 years back we, a Brahmin family, were forcibly converted to Islam at sword-point. To retain the poignant but nostalgic memory of that precious heritage, a rule was laid down that all male members should continue to wear dhoties and the temple of their family deity, Sri Hanuman be kept locked as a secretly preserved sacred memento." Nazir Ali's letter hinted that his family was seriously thinking of returning to their original Vedic culture.

Like Nazir Ali's family, most Muslims fervently hug to their bosoms traditions of their Hindu

past such as their Hindu surnames, caste-names, titles, their women retaining the vermilion dot on their forehead or wearing the sacred *mangal sootra* around their neck, toe-rings on their feet, a small *Bhagavat-Geeta* tucked inside a hefty volume of the Koran, even inviting a Brahmin to sanctify a Koranic *nikah* (or Muslim wedding) and imprinting the image of the elephant-god *Ganesh* on invitation cards!

All these are reminiscent of the desire of most Muslims to return to their dear Hinduism (alias sacred and divine Vedic culture) from which they were cruelly wrenched away by a rampant Islam. But they hesitate to return to Hinduism for fear of mortal assaults by the fundamentalists from among the Muslims. To all such I wish to extend a friendly hand of cordial welcome assuring them that they are very much wanted to merge once again in their holy Hinduism. To them, I say: "Don't be afraid, don't hesitate. Hinduism is a free brotherhood of free people which does not tie down anyone to a single book or prophet. All they have to do is to declare that they are Hindus once again and they re-become Hindus. If required, a sacred fire-worship may be arranged for formal 'initiation'. A mere newspaper notice announcing their newly adopted Hindu names will be sufficient.

Every reader will find in this volume, chronicler after Muslim chronicler, declaring and describing with vicious and vehement glee, how Hindus were forcibly herded into Islam or tortured and slaughtered. This had happened all over the world including Saudi Arabia but that history has been destroyed or lies hidden from public knowledge.

Forcible Conversions to Christianity

The history of Christian conversions too is as cruel and fierce as Islam's but since the western world has been totally overrun by Christianity, that history too has been hushed up. The history of the barbaric imposition of Christianity needs to be investigated and presented in at least one volume per country! Numerous Christian families too retain their holy Hindu traditions. All Christians too are welcome to rejoin their ancestral brotherhood of Vedic culture.

Before Christianity, all mankind professed Vedic culture where every individual was permitted full freedom in matters of prayer, worship and belief. From 312 A.D. onward, Christianity spread its cult through compulsion and coercion. Only three hundred years later, Islam followed the same methods. It is therefore clear that those who call themselves Christians or Muslims today, are descendants of the terrorized captives from whom the gory history of their ancestors' conversion has been carefully withheld.

In this respect, the only difference between Islam and Christianity today is that Christianity has evolved into a society where open discussion is permitted while Islam, being a static way of life, nothing has changed from the time of Mohammed to the Ayatollah. To Islam, any method is acceptable to convert others to Islam: terror, torture, tyranny, temptation or taxation were and are widely used for the purpose.

Even after a thousand-year-long slavery, Hindus of India have retained their soul and are forging ahead today as free people in their own homeland while Muslims and Christians are totally oblivious of their ancestors and their moorings.

Study of History - Its Objective

The primary object of studying history is to learn from past mistakes; it is to expose fraud and tyranny that cost the nation dearly; it is to chalk out a better future for all mankind. It is in that spirit that the accounts of early Muslim invaders and later Muslim autocrats, are presented in this volume, directly from narrations made by Muslim chroniclers themselves.

Even students of history are not often conscious of the mushrooming ramifications of Muslim rule in India. There were nawabs and sultans of the Ba-hamani kingdom and later of its five splinter regimes; there were Muslim rulers of Arcot, Janjira, Madurai, Hyderabad, Khandesh, Malwa, Gujarat, Bengal, Oudh, Tonk, Mysore, Jaunpur, Malerkotla, Bhopal, Chattarpur, Rampur etc. etc. That is a staggering list! A whole series of special volumes dealing with the scalding and scorching regimes of everyone of those Muslim principalities needs to be brought out in a special series.

In addition, volumes of select accounts of Muslim frauds and treachery also need to be compiled for handy reference. For instance, there have been cases

where Muslim marauders seeking shelter in Hindu forts through pathetic appeals, later slaughtered Hindu garrisons at the dead of night and captured the forts. There have been instances of Muslim rulers inviting Hindu sovereigns for parleys and then slaughtering them in cold blood by killers hidden behind the Curtains, India's historians patronized by the ruling Congress party have been oppressing many important aspects of our history, aspects that should be brought to the attention

of the general public and not covered up.

A comprehensive, honest and truthful account of the causes and consequences of India's long subjugation by aliens needs to be planned, executed and brought out by a panel of competent historians working under the centralized direction of brave and patriotic guides. The present volume may be considered a small beginning of that gigantic academic endeavor of re-piecing and re-telling instructing the history of Christian and Muslim in-roads into the land of ancient, universal Vedic brotherhood.

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Mohammed Qasem Monster Marauder

In medieval history, the portion which describes how swarms of lusty fanatic and illiterate Arabs went berserk in a globe-girdling and blood-curdling orgy under the specious plea of spreading holy Islam, makes sickening reading.

Those vagrants and moral perverts who went from land to land and home to home with blood-drenched swords and burning torches, putting men to the sword and dragging shrieking women and children to slavery and prostitution would be a stain and shame to any religion worth the name.

India was one of the countries which got badly singed, mauled, lacerated and crippled, locked in a titanic struggle against those hordes which came, wave after wave, for a thousand long and terrible years until the last of the alien rulers was sent to his grave in Rangoon (now Yangon) in 1858 A.D.

In this career of highwaymanship and manslaughter, the Arabs were later joined by hordes of terrorized neo-converts from Abyssinia, Iran, Iraq, Afghanistan, Kazakhstan and Uzbekistan.

An infamous leader of those terror-gangs was the green-eyed, 17-year-old monster-marauder, Mohammed Qasem, who came fluttering the green flag with the crescent. The depredations that he perpetrated on either side of the sacred Indus river for over three years were a virtual devil's dance.

But Nemesis soon caught up with him. Two teen-age Hindu girls, who had been kidnapped by him, managed by a stroke of genius to have him dragged away from his command 'as and where he was'. Suffocated to death by being packed in fresh raw ox-hide, that terror-inspiring Muslim man-eater and woman-baiter lay cold and prostrate at their feet. Khalif Walid, who had been roundly tricked into ordering capital punishment to his trusted executive, died of shock. His successor, Khalif Sulaiman who dared not dishonor those two damsels - much as he would have liked to - for fear of losing his own life at the hands of the two tender Amazonian dragon-killers, ordered their torture in impotent revenge.

The tragic finale to this horror-act came when the Khalif Sulaiman ordered the two Hindu heroines to be tied to horses' tails and dragged through the streets of Damascus. But their souls left their comely tattered bodies with the full satisfaction that though born as girls, caught up in an infernal, fanatic machine and trapped in an impossible situation, they had stood by their country and faith and taken full revenge in a rare act of supreme bravery.

Qasem's devilish debut in India had a 76-year-long prelude. As early as the 7th Century A.D. sinister plots were being hatched by the Arabs under the highest official auspices for international brigandage against India.

For countless centuries, swarms of locusts bred in the same region had menaced India and fattened on its verdant fields. History now threatened not only to keep pace with geography but to outdo the latter's vandalism. Hefty, lustful, illiterate, unemployed riff-raffs steeped in vice and addicted to drugs, rape and rapine, were ganging up under the religious label of Islam for organized dacoity on an international scale. It was a case of the Devil making use of the scripture.

According to the Arabic chronicles *Tarikh-i-Masumi*, *Mujammal-ut-Tawarikh* and Al Biladuri's *Futuh-ul-Buldan*, the Khalifa, the highest spiritual and temporal head with his headquarters in Damascus, through his deputy, the governor of Iraq based in Baghdad, used to direct these raids.

The first Arab raid against India was organized under Khalif Umar in A.D. 636. While himself staying away at a safe distance, the gang leader, also called Umar, ordered his gang of marauders to land at Thana near Bombay (now Mumbai) and bring back whatever loot they could. But Indian

defenses were so strong then that virtually not a single member of the raiding party could return alive.

A few years later, another gang was sent to raid Broach. But there too Hakim, the commander, did not dare to accompany his men. There too, nearly all the raiders were killed.

Carrying their depredations northward, in an effort to probe India's defenses, another Arab gang attacked what is now known as Karachi. Its ancient name was *Devalaya* alias *Devalayapur*, since it had a towering temple of the guardian deity. The saffron Hindu flag hoisted on its tall spire could be spotted for miles around.

In keeping with the tradition of Saracenic chronicles of making false chauvinistic claims, the *Futuh-ul-Buldan* claims that Mughira, the gang-leader, had defeated the 'enemy' - meaning the Indians. But the absence of any details and the trembling testimony of a later spy disprove the claim. Like the first two, the third expedition also failed miserably and the raiders were repulsed with heavy losses.

By this time, Usman had become the Khalif. He appointed Abdullah as the governor of Iraq and ordered the latter to send only a scouting party to the Indian coast instead of risking any more disastrous raids. Since Hakim was associated with an earlier raid he was made the leader of the spying gang. Apparently, Hakim was arrested by vigilant Indian guards and severely punished, because on return he was thoroughly unnerved. Despite repeated and close cross-questioning he stuck to his statement before the Khalif that "water is scarce, fruits are poor, the robbers (meaning 'Indians') are bold. If only a few troops are sent, they will be slain; if many, they will starve." It was clear that the Indians had put the fright of Allah into Hakim. That is why he painted a grim picture to the Khalif. Completely unnerved and disillusioned, the Khalif took up the idea of organizing any more raids against India.

A Design of Lust

But when Ali succeeded to the Khalifate he reviewed the matter. The allure of beautiful Indian womanhood and the lure of abounding gold of Hindustan, were two strong attractions for the lusty, lecherous Arabs to resist.

Their raids had a common pattern. Whether on land or sea, the Arab marauders used to attack civilians, murder the men, rape women, carry away the children, burn the homes, villages or ships of the hapless victims, loot all their wealth, turn their Hindu shrines into mosques and convert entire localities by terrorizing them into accepting Islam.

This was a bizarre but easy way of satisfying their lust for women and Wealth. Ali fitted out a strong raiding party in 659 A.D. under the leadership of Abdi. As usual, the *Al Biladuri* chronicle claims great success for this predatory gang but admits that Abdi was ultimately slain. The chronicle says: "He (Abdi) was victorious, gathered the loot, made captives and distributed in one day a thousand heads (of slaughtered Indians). Save a few, he and those who were with him were slain in the land of Kikan (in Sind, near the Khorasan frontier) in 662 A.D."

The above passage makes it clear that Abdi's gang perpetrated great atrocities for nearly three years on the fringe of India killing defenseless people, kidnapping some to be sold as slaves, destroying their homes and carrying away the loot. India's border forces, however, ultimately succeeded in slaying the marauder.

Under the succeeding Khalif Muawiya, yet another gang of raiders was sent out against India. Each time the size of the raiding party kept increasing enormously. Their depredations and atrocities thus kept assuming fearful dimensions. Mihallab, the leader of the raiders, commanded such a huge force that he could deploy it over a vast region. One party advanced as far as Banna (probably Iannu) and Alahawar (not Lahore, as had been misunderstood by some) which lie between Multan and Kabul. But Muhallab and most of his men were cut to pieces by India's vigilant border force.

It was now Abdullah's turn to accept the Indian challenge. He was chosen by the Khalif and the Muslim Governor in Baghdad for a tryst with the Indian sword. He fought in Kikan but got the fright of his life and ran back to Muawiya for comfort. He was persuaded to go back. The parasitic Arabs badly needed Indian slaves and the loot. Abdullah returned to the Indian frontier but was soon sent to perdition.

Now came Sinan. "He was such a good and saintly man," says *Al Biladuri* that he "was the first who made his troops to take an oath of divorce" on guarantee that they would get plenty of defenseless Indian women living on the periphery to rape. But his lecherous dreams were soon shattered.

But there was no end to this pest. Every Arab was a potential marauder because ever since the Arabs had become strangers to Hindu culture, spread among them by Emperor Vikramaditya and

fostered by several of his successors, highway robbery and heinous crimes against helpless screaming women and children was the only profession they were capable of.

Ziyad came next but was slain fighting against the brave Meds and Jats. Sinan returned to retrieve his sullied 'honor' and hovered predatorily on India's borders for two years but dared not fight. Finding him impotent, Abbad, son of Ziyad, came breathing fire and brimstone. He tried a change in route and attacked Afghanistan which was then a part of the Indian empire. "He fought the inhabitants," says *Al Biladuri*, "but many Mussalmans perished." Abbad, however, so liked the high conical caps which the people there wore, that he too began to sport that Hindu cap. He introduced the cap to his own people on return after his defeat. That cap became very popular and bore his name; it became known as the *Abbadiya Cap*.

Al Manzar alias Abul Ashas succeeded him to the command at the frontier. He attacked the towns of Nukan and Kikan, tried to set fire to them and carry away women, children and the loot. His depredations were spread over a wider territory but he was not allowed to return with the harvest of his crimes. He was done away with in an engagement at Kuzdar.

Ubaidullah who was now the Governor at Baghdad, sent Ibn Harri al Ba-bali to burn Indian homes, loot property, kidnap Indian women and terrorize children into becoming Muslims. His fate is unknown but it is presumed that he died an inglorious death, unsung and unwept.

A very vicious man called Hajjaj then succeeded as Governor at Baghdad. He first sent Said and then Mujja on a crusade against India. Mujja died at Makran within a year of his arrival in India.

And then began a fateful period for India. So far, the Arab marauders had, at best, been a pest and a nuisance nibbling at India's borders, burning down villages, destroying standing crops, poisoning lakes, demolishing canals, blowing up bridges, raping women and carrying away men, women and children to be sold as slaves in Baghdad and Damascus.

These 75 years of depredations by criminal Arab gangs suffered along the Indian border without the Indian ruling chiefs making a concerted move to track down the pest at its source and put an end to it, reveals a very sad, chronic and almost congenital weakness of the Hindus which has continued even upto our own times. The enemy was allowed to hover on the border and dig in his feet by terrorizing defenseless Indians into calling themselves Muslims and then making them fight against their erstwhile kith and kin in India.

The result was that what was suffered to exist as a pest soon threw up a monster-marauder in the shape of Mohammed Qasem who perpetrated such harrowing barbarities that within just over three years that teen-aged green-eyed marauder had 'taken captive 100,000 women, brought down 70 chiefs who had ruled over Sind from their thrones', converted temples into mosques by just adding minarets and pulpits, carried away fabulous wealth and reduced the verdant province of Sind to a dreary desert through pillage and arson.

'The solid predatory base and foothold that Mohammed Qasem established in India has since been allowed to mature over a millenium into a permanent Islamic halter round India's neck with Indians still complacently asleep under the imaginary bower of secularism. What a tragedy!

The infernal machine that the barbarous and ungrateful Arabs set up to plunder and set fire to India, terrorize its people into accepting Islam, abducting its women and children for sexual assaults and for being sold as slaves with a price-tag, had a two-way conveyor belt. Along one side there passed on to the Indian frontier gangs of barbarians equipped with horses, spears, swords, bows, .mil arrows, mangonels and enough stocks of narcotics and strong liquors. The other side of the conveyor belt carried the harvest of sin to Damascus and Baghdad, consisting of molested women and children, plundered bullion and gems, gory heads of massacred chiefs and smashed, sacred idols of the Hindus and treasures from thousands of temples.

Presiding over this arrangement was the Khalifat the head of that two-way Conveyor belt in Damascus. His deputy, the Governor of Iraq, kept tab midway in Baghdad while at the other end was the leader of the marauders prowling on the Indian border to carry out depredations and convey the harvest of sin.

Along that highway of highwaymen, joining Karachi (*Devalaya*) with Baghdad and Damascus lie scattered the bones of the flower of Indian manhood, womankind and children who died in great agony - victims of beastly lust, gory crimes . And inhuman torture. Along this highway and the alleys branching off from it, also lies scattered, in homes and palaces all the wealth looted from India for a thousand years. About the Khalif's standard of culture and behavior, page 439 of Volume 1 by Elliot and Dowson records that "Even before the time of the Sind conquest, we find the adherents

of (Khalif) the first Muawiya enclosing the body of the governor of Egypt in the carcass of an ass, and burning both to ashes. Musa, the conqueror of Spain, treated with similar indignity by Sulaiman (a subsequent Khalif) -the same relentless Khalif who persecuted the conqueror of Sind - was lingering in misery and exile at Mecca (when) the head of his son, who had been murdered at Cordova, was thrown down at his father's feet, while the tyrant's (i.e. the Khalif Su-laiman's) messenger taunted him in the midst of his agony and despair."

That is what the Arabic chronicles have to say about the Khalif's sadism. About thin moral turpitude we shall have occasion to quote the Arab historians later.

The Khalif's deputy, the Governor of Iraq, too used to be a perfect match to his superior. On page 429 Sir H.M. Elliot describes Hajjaj's character which was not only typical of all governors of Iraq in those days but of all persons manning that infernal machine of rape and rapine against medieval India. Sir H.M. Elliot observes: "Under the auspices of the cruel tyrant, Hajjaj, who, though nominally governor only of Iraq was in fact ruler over all the countries which constituted the former Persian kingdoms, the spirit of more extended conquest arose. By his orders, one army under Kutaiba . . . penetrated even to Kashgar, at which place Chinese ambassadors entered into a compact with the marauders ..." *Almost the same thing is happening today..*

In his *Biographical Dictionary* in the article "Al Hajjaj" the author Pascual de Gayangos records: "That sanguinary wretch (Al Hajjaj) is said to have slaughtered by his arbitrary mandates 120,000 persons and after his death there were found in his different prisons, 30,000 men and 20,000 women. This is drawn from Persian sources. The Sunni writers represent him as just and impartial, notwithstanding his unflinching severity ..."

As to the chief executive of the Khalif and the Governor of Iraq, who used to lead barbarian gangs to the Indian border on atrocious expeditions, Sir H.M. Elliot observes on page 433 that "wanton sacrifice of life . . . was freely indulged in by most of the ruthless bigots who have propagated the same (Muslim) faith elsewhere." That proves that this huge sinister machine was manned all along the line by veritable savages who day and night indulged in cruelty, plunder, rape, torture and massacre.

Sharing Lust and Loot

The field commander of this barbarian force was allowed to retain one-fifth of the plunder and women while four-fifths had to be sent to be shared by the Governor in Iraq and the Khalif in Damascus.

This rule of 1/5 and 4/5 sharing by the marauder and the ruler respectively lasted till the end of Muslim rule in India. This pernicious system in which alien marauders gate-crashing into India perpetrated their atrocities by consolidating their positions in Delhi, Agra and other cities, is lustily lauded in current Indian historical texts as a marvellous fusion of Arabian and Persian culture with Indian. What a culture that bristles with treachery, larceny, arson, rape, sodomy, plunder, destruction, massacre, conversion of temples into mosques and terrorizing people to quit their ancestral faith!

It is often argued that by taking residence in India, Arabs and Pathans, Abyssinians and Persians, Uzbeks and Kazaks, must be deemed to have become Indians themselves. But it is not realized that far from becoming Indians themselves their blighting, proselytizing touch alienated the allegiance of genuine Indians from their own country and people. That is why a vast majority of Hindus, now converts to Islam, find themselves in love with Turkey, Pakistan, Iran and Arabia more than their own ancient cradle - India, which feeds and supports them.

The origin of that unique method of forcing whole multitudes of Hindus to be traitors to their own country by terrorizing them into changing their religion may be traced to the vicious Hajjaj.

Groups of women rounded up from Ceylon and India were being exported like poultry to pander to the lust of the Khalif and Hajjaj, the Governor. Arab chronicles tell us that in 711 A.D. one such ship-load of orphaned Muslim women - dependents of deceased merchants and others from Ceylon - had set sail from Ceylon. The convoy was attacked by pirates near Karachi, then known as *Devalayapur*. That consignment of hapless women having failed to reach its destination, the Khalifa and Hajjaj were sorely disappointed. Making this a convenient excuse Hajjaj sent a haughty message to Dahir, the Indian king of Sind, holding him responsible for the loss of petticoat consignment. Dahir replied that he had nothing to do with the attack on high seas.

That is the Arab version. But the Saracenic versions are more often than not full of blatant falsehoods. On reading between the lines it appears that the orphaned women from Ceylon and some Hindu women purchased as slaves were being smuggled out to Damascus. On the way the ship

touched some Indian ports. As was their wont, the accompanying Arab marauders tried to molest and kidnap some Hindu women too. Enraged by this outrage the Indian coastal guard pounced on these organizers of illicit traffic, killed the miscreants and set free the women-victims. This just and humanitarian act of Dahir had infuriated Hajjaj.

The lascivious attention that the medieval Arabs paid to Ceylon is apparent from the Arab chronicles which explain that the Arabs called Ceylon the Isle of Rubies because of the beauty of the women of that island. That the attentions they paid to India were no less lascivious is borne out by the havoc they played on Indian womanhood for 1200 long years.

(Before proceeding with our narrative we wish to caution the reader that the strange names of Indian cities, men and women, and the distances the Arab chron-ulesgive, between one place and another, are all bunkum. In their illiterate and litherous levity the Arab writers paid scant regard to pronunciation and spelling, hrtur the names of Indian towns and cities in the Arab chronicles sound so strange. It is suspected that the name Dahir is a concoction. So is the name of his father, ('Iniih. No such names exist in Sanskrit. A true Indian history when written will Invt to trace the real names. Until such time we shall have to pull on with the distort fd names passed down to us by the Arabs.)

Dahir used to rule from Alor, a very famous city in Sind. His large kingdom Covering the whole of Sind was divided into four administrative regions. The governor of one region used to stay at Brahmanabad (obviously this name should be 'Brahmanpur') and control the townships of Nirun, Devalaya (i.e. Karachi), Lohana, Lakkha and Samma. The other governor with his capital in Sivisthan used to be in charge of Budhpur, Jankan and Rajhan hills upto the Makran border. The third governor used to look after the region around Talwada and Chachpur alias Askalanda and Pabiya respectively. The fourth region had its capital at Multan and comprised of Sikka, Brahmapur, Karur, Ashahar and Kumbu. This region bordered on Kashmir. Under Dahir's direct supervision from Alor were the areas around Karwan, Kaikanan and Banaras, which seems to be Attock-Banaras on the Indus.

Dahir was known as a very just and powerful Hindu king under whose benevolent rule Sind, far from being a desert as it is now, was famous for its lakes, canals and verdant fields. His coastal guard used to intercept piratical Arab traffic and punish the evil-doers. Hajjaj finding this irksome, and made painfully aware that Arab gangsterism against Indian citizenry could not have its own merry way, swore dire revenge.

Disappointed in some of the earlier commanders deputed by him, since they did not measure up to his requirements of tyranny and treachery, Hajjaj now put his own cousin-cum-son-in-law, Mahammed Qasem, in charge of the Arab marauders entrenched in temples-turned-into-mosques all along the Indian border.

Qasem, then only 17-year-old, had apparently shown enough promise to his father in law Hajjaj at that young age that the former could be depended upon to commit wholesale adultery and rape and pass on huge consignments of luckless Hindu women to Baghdad and Damascus on the 1/5:4/5 basis for the same purpose.

Obaidulla and Budail sent to attack Devalayapur (Karachi) in succession ran into powerful Hindu forces. Both the leaders were killed and their predatory expeditions ended in disaster and shame with their armadas all shattered.

Just at this time Walid had succeeded to Khalifate. On Hajjaj's recommendation he appointed Mohammed Qasem to the command on the Sind border.

Mohammed Qasem proceeded with a huge force of infantry and cavalry to Shiraz. There he tarried until he was joined by another strong detachment of freebooters under Abul Aswad Jhan. This expedition was being equipped with meticulous detail. Even thread and needles were provided to every soldier.

It appears to be a straight commercial deal between the Khalif Walid and Hajjaj. Walid had agreed to spend on this expedition to traffic in the rape of Indian wealth and women on condition that he would receive at least double the amount he was 'investing' (sic). Hajjaj had readily agreed because he was sure that his monstrous green-eyed son-in-law would bring in a much larger haul with the help of his predatory forces.

The combined forces of Qasem and Jhan moved via Makran to the Indian border, which then comprised Afghanistan too, and stormed Kannazbur and later Armail. Here, another marauder, yet another Mohammed - son of Harun - eager to share in this 'Operation Grab, Rape and Murder' joined the Arab force. But he was slain by the Indian army and made to kiss the dust. He was buried at Kambali and his bones eaten by insects.

Terrorizing Hindus in the regions run over, to become Muslims, Qasem conscripted them into his service. They were forced under threat of torture of themselves and their women and children to fight against their ruler Dahir. As they marched, they burnt down crops, poisoned lakes, raped women, destroyed villages, razed homes and townships and turned temples into mosques. The Brahmin temple priests were overnight turned into Mullahs and forced to recite from the Koran in the very place in which they had worshipped their deities a day earlier. Thus practically all Mullahs in India and Pakistan were erstwhile Hindu priests carrying out Islamic worship in the very buildings which were once Hindu temples in which their ancestors had worshipped Hindu deities.

Cowardly Hindu Priests

Thus commandeering and conscripting coastal vessels and border people, Qasem ordered his formidable armada on to (Karachi) Devalayapur. A detachment landed and cut off all land access to the huge fort that existed there. In the center of the fort there was a towering temple, the tall spire of which sported a saffron flag on top of a long pole. The saffron flag could be seen from miles around. Towering mangonels and catapults mounted on huge boats tethered together shot boulders and naphtha inside the fort. The flag-pole broke and it lined. The Hindu garrison commander finding the fight unequal jumped the siege and left.

Qasem's forces storming into the fort set afoot an orgy of massacre, rape and plunder. This continued for three days. The entire fort was converted into a big prison in which the erstwhile citizens were badly maimed and their homes were all taken over by Mussalmans. The main temple was converted into a mosque and the very spire which used to sport the saffron flag, now bore the chief Muslim flag.

'thereafter it became an invariable practice that whenever in India Muslim forces penetrated they turned the chief Hindu temple into the Jama Masjid or the chief mosque, and the head priest into the head Mullah. This was done with great ease, according to the Arab chronicles by just hammering and throwing away the deities and by adding minarets and pulpits.

A message of victory was despatched to Governor Hajjaj and the Khalif Walid. Both were overjoyed. They sent their young commander messages of congratulations wishing him many more such manslaughters and wholesale carnages. They were glad that their investment (sic) seemed to be paying off. They now awaited the rich dividends in the form of captive damsels and ornaments from mangled bodies.

The first dividend of this rare essay in highwaymanship was well on its way In Baghdad and Damascus, early in 712 A.D. And as India's misfortune would have it since that fateful year, Indian wealth and to some extent women too, continued to lie exported year in and year out for nearly a millenium until the brave Marthas rendered the alien Muslim monarchy impotent.

Reinforced with more troops, terrorized men and plundered wealth, Qasem's armada pushed forward on the Indus. After a six-day journey they came to Nirun. The inhabitants of this city had only a few months earlier dealt a crushing defeat on an Arab army led by Budail and had slain him. At that time, Haj-jaj had to sue for peace. With that shameful defeat rankling in the Arab breast, Qasem's armada now menaced Nirun. Outnumbered by their ever-increasing force which was guided by terrorized converts, the inhabitants of Nirun sent a deputation to Hajjaj to remind him of his pledge to keep the peace. The scoundrel that he was, Hajjaj arrested the deputationists and forced them to accept Islam under pain of torture and sent them under guard to Qasem's camp.

Qasem's forces, encamped on a meadow about a mile away from Nirun were reduced to a pitiable state for want of food and water. The brave garrison in Nirun fort had successfully blocked all access to water and food resources from Qasem's marauders. Just at that crucial time the newly converted group of the important Nirun men were delivered as helpless prisoners to Mohammed Qasem. With them Qasem arranged to send some men stealthily into the fort on the pretext of wanting to negotiate and open the gates for Qasem's forces to enter. The neo-converts terrorized by dire threats and exposed to sights of ghastly torture agreed to seek entry in Nirun and then have a gate of the fortress left unbarred at night. At the appointed hour, in the dead of night, Qasem's forces entered the township and swooped on the garrison and citizenry taken unawares. The usual depredations followed. All who refused to accept Islam were put to the sword. The main temple was declared to be the Jama Masjid and the whole town turned into a stronghold of Islam.

Thence Qasem turned toward Sivasthan. That was a big center of pilgrimage; it had a huge Shiva Temple. A flourishing and well fortified town had grown around it. Neo-converts from Nirun were now conscripted to lead and fight along with Qasem's brigands. On the way was Bajhra fort. Dahir's cousin, Vajrasen, was in command. Neo-converts from Nirun were asked by Qasem to

convey to Vajrasen that Qasem's wrath was terrible and that if he did not surrender, the town would be subjected to plunder and massacre as had been their own fate some time back. Vajrasen didn't have to be told. He had seen and known enough of the Arab gangsters flaunting their Islamic fury.

Qasem's spies too reported that Vajrasen was fully prepared to fight. On one side of the town was a desert. Qasem encamped in that plain so that he may not be trapped. To the north of his camp flowed the Indus. Skirmishes between the opposing forces started. Soon they assumed the form of pitched battles. Qasem's towering mangonels went into action shooting boulders and burning torches into the walled town. In order to be able to negotiate for succour, Vajrasen (alias Bajhra) left the town by the northern gate one night after about a week, unknown to Qasem and crossed the Indus.

Reaching Budhiya fort Vajrasen's contingent camped outside its ramparts. Qasem was expected to follow. It was therefore agreed between the Rana commanding the Budhiya garrison and Vajrasen's detachment that the latter should keep ready outside to meet Qasem's marauders while expecting support from inside the walled township.

In the meantime Bajhra town was sacked by Qasem who also ruthlessly plundered the surrounding Sivasthan region. He collected an immense amount of bullion, jewels and cash by looting the homes of the prosperous gentry, burning down their mansions, massacring all the able bodied people he could catch hold of and kidnapping their women and children.

Almost all of Mohammed Qasem's marauders were at this stage on the verge of revolt. They were made up of heterogeneous elements. A substantial portion was made up of neo-converts who had been made to give up their pious and peaceful Hindu way of life overnight and take to highway robbery and gangsterism preying upon their own erstwhile kith and kin.

In order to provide them a sop, Qasem allowed his troops to grab whatever they liked with the women and wealth of Sivasthan. When those savages had romped and revelled in loot and devastation for several days and nights, again a general and ruthless plunder of the entire country was ordered and huge stocks of wealth amassed. A long letter of the gory victories won for Islam and the misery inflicted on Indians was then addressed to Hajjaj. The letter, four-fifths of the plunder and thousands of Indian men, women and children, were sent in a convoy to Baghdad.

Qasem's freebooters then marched to Sheersham alias Sisam. Vajrasen, the people of Budhiya and a number of Rajput chiefs, called Ranas, mustered together to face the invader. On the way to Sisam, Qasem encamped on the banks of a tributary of the Indus, the Kumbha river, at a place called Nilham. The town was laid waste and while its inhabitants were made to starve, Qasem's marauders commandeered all its resources for their own use.

Overawed by these atrocities, Kaka Kotal, a Jat chief, offered to render all help to Qasem for some empty personal privileges like an equal seat with Qasem, a robe of honor and a turban to be tied round his head by Qasem himself. The result of Kaka Kotal's cooperation was that he was ere long buried under the Islamic avalanche by having to court Islam and become a helpless witness of the massacre of his kith and kin and rape of his womenfolk when Nilham was invested by Qasem's outlaws. An Arab chronicler says that the brigands took much "plunder in cash, clothes, cattle, slaves and grain so that cow's flesh was plentiful in the camp."

Qasem's forces then pushed on toward Sisam alias Sheersham. The battle there raged for two days. Vajrasen and many other chiefs fought and died. A terrible carnage of Hindus and the usual atrocities followed. A few who could escape made their way to Bahitlur fort situated between Sailal and Kandhabel.

Some chiefs, terror-stricken by tales of slaughter and orgies of cow killing agreed to pay a tribute of 1000 dirhams weight in silver and sent hostages to Sivasthan.

Temples Became Mosques

At this stage Qasem received a letter from Hajjaj directing him to return to Nirun, cross the Indus and fight against Dahir himself.

In reply Qasem wrote, "In the name of the most merciful Allah to the most exalted court of the noblest of the world, the crown of religion and protector (sic) of Ajam and Hind, Hajjaj, son of Yusuf - from the humble servant Mohammed Qasem, greetings. After compliments, he represents that this friend, with all his officers, equipage, servants and division of the Mussalman army, is quite well, affairs are going on well and a continuance of happiness is attained. Be it known to your bright wisdom that, after traversing deserts and making dangerous marches I arrived in the territory of Sind, on the banks of the Sihun (Indus), which is called Mihran. That part of the territory which is around Budhiya, and is opposite the fort of Baghrur (Nirhun), on the Mihran, is taken. This fort

is in the country of Alor, which belonged to Dahir Rai. Some of the people who resisted have been taken prisoners, and the rest through fear, have fled. As the imperative orders of Amir Hajjaj were received, directing me to return, we have returned to the fort on the hill of Nirun, which is very near to the capital. It is hoped that with Divine assistance, royal favour and the good fortune of the exalted prince, the strongest forts of the infidels will be conquered, the cities taken and our treasures replenished. The forts of Sivasthan and Sisham have been already taken. The nephew of Dahir, his warriors, and the principal officers have been despatched, and the infidels converted to Islam or destroyed. Instead of idols and temples, mosques and other places of worship have been built, pulpits have been erected, the Khutba read, the call to prayers is raised, so that devotions are performed at the stated hours. The Takbir and praise to the Almighty is offered every morning and evening.

Two things were clear from the above letter. One is that when Muslim chroniclers claim that the Islamic conquerors "built" mosques, all that they mean is that minarets and pulpits were improvised in erstwhile temples, the call for namaz was given and the erstwhile temple became a "built" mosque. It should therefore be realized by historians that every medieval mosque in India is a former temple.

The other revelation is that Qasem had avoided a head-on clash with Dahir's forces so that he may ravage the countryside, burn the crops, loot and massacre defenseless people, convert the cowards to Islam, conscript them in the marauding force, send their women and children for being sold as slaves and for prostitution and thus after sucking the whole countryside dry, confront Dahir.

Continuing his atrocious terrorizing campaign Qasem swooped on an isolated district town which was the headquarters of a Vishaya (district). Its chief was called Mukhya. He, along with 20 other chiefs and their families, was produced before Qasem bound hand and foot, humiliated and terrorized. Under pain of torture they were made to agree to accept Islam and help Qasem against all the Hindus and their king Dahir. The Mukhya Bisaya was proclaimed king and ruler of a region called Bait which was completely under Dahir's control. This was a stratagem of setting a Hindu against a Hindu by declaring one who aligned himself with Islam to be the overlord of another Hindu's territory in anticipation. This carrot kept dangling one Hindu, who was cowardly enough to join the alien Muslims, to employ all foul means of overpowering his own kinsman with the help of aliens. Thus divided among themselves the Hindus got killed. The usurper Hindu soon had to cede a large part of the ill-gotten territory to his Muslim instigators and ere long accept Islam. This stratagem of setting a Hindu against another by declaring one to be the owner of another's title and territory continued to be employed by Akbar, Aurangzeb and most alien rulers of India.

For having made common cause with Islam, the Mukhya Bisaya was con-terred with a green canopy surmounted by a peacock, 100,000 dirhams, a chair and a robe of honor. The Thakurs were given robes and saddled horses.

Thus bribed, the Hindu traitors were asked to commandeer boats by terrorising the Hindu boatmen in the region for crossing the Indus.

Dahir's erstwhile governor of Karachi (Devalaya), who had been trapped when that port and port-cum-temple fell to Qasem, had been terrorized into accepting Islam. Within a few months he had matured into an arrogant neo-Convert calling himself Maulana Islami - a most easy name. Having now won Qasem's confidence for being a more fanatic Muslim than some of Qasem's own Muslim marauders, Qasem summoned him and a Syrian. Both of them were sent as envoys to Dahir.

On being ushered into Dahir's presence the erstwhile Hindu, now turned into an alien Muslim Maulana Islami, refused to bow in the royal presence of Dahir. Having become a convert he had forsaken even common courtesy.

His behavior gives a lie to the historians' assertion that by merely choosing Indian cities as places of permanent residence Akbar, Aurangzeb or for that matter even Bahadur Shah Zafar could call themselves Indians. Each one of them remained an alien because they looked upon Mecca and Iran and Turkey to be their homelands and the people there as their countrymen while at the same time looking down upon the Hindus, and their temples with contempt and innate hatred. Far from considering themselves Indians these marauders made even Indian converts feel alien in their own land. This is fully illustrated by the so called Maulana Islami's newly studied contempt of Dahir whose humble subject and co-religionist he had been only a few months ago.

Dahir upbraided the new crescented 'Maulana' for his insolence. The two envoys who spoke in an insulting manner demanding that Dahir surrender to the marauding forces of Islam were summarily

turned out.

In anticipation of the show-down with Qasem, Hajjaj, who had an evil eye on the woman of Dahir's household, sent fresh reinforcements of marauders to help Qasem.

Qasem employed detachments under Sulaiman, the neo-convert of Nirun, the neo convert Mukhya Bisaya, Musab, Bharti Thakurs and the Jats of Afghanistan terrorized into Muslim service - and Zakwan to guard the routes to the point where he was trying to establish a bridgehead over the Indus, and prevent Jaisimha and Fufi, sons of Dahir, from coming to Dahir's help from the fortified towns where they held command.

Qasem's attempt to construct a bridge of boats across the Indus were repeatedly foiled by a contingent of Dahir's army, under Rasil. Keeping up a continuous barrage of arrows, boulders and naphtha they destroyed the boats as soon as they were assembled or tethered.

Dahir's Last Battle

Foiled in his attempt, Qasem tried another method. He got a number of boats tethered together to a length enough to cover the river's width, on his own bank and then had them floated across the river stream. That worked. Hundreds of Muslims got across. They then drove pegs in the ground on the other side and quickly built a bridge of rafts and boats. A pitched battle ensued and the outnumbered riverside contingent had to retreat and take cover in the fort of Jham.

One of Dahir's ministers getting panicky suggested that peace be made at any cost. Brave like a lion, Dahir would not tolerate a counsel of despair. He had put his realm in a state of war. A hero of Hindusthan to the core, Dahir had the panicky minister beheaded for failing to stand by his country's honor in the time of dire need and crucial test.

Qasem marched toward Bait fort commanded by Jaisimha and Fufi - both sons of Dahir. At a safe distance the Mohammedan forces dug entrenchments and deposited their heavy baggage there. Rasil, who had commanded Dahir's river guard, had been captured and under pain of torture made to call himself a Muslim. He was forced to guide Qasem's brigands. From Bait, Qasem marched toward Rawer. Halting at Jaipur on the way he devastated it by turning its temples into mosques, slaughtering its male residents and abducting its women and children. Between Rawer and Jaipur was a lake on which Dahir had stationed a select marine guard to reconnoiter the area and send military intelligence on enemy movements.

With the main body of his troops Dahir was at Kajijat on the other side of the lake. Under the neo-convert Rasil's guidance Qasem's soldiers infiltrated to the other side of the lake, three at a time. Meanwhile Qasem was advised to march with the main body of his troops to the other side of Kajijat and take Hindabadi. Qasem's arrival soon transformed Hindabadi into a Muslimabadi with the usual rape-and-blood procedure.

Qasem's huge force divided into two main parts now was stationed at Jaipur on the banks of the Wadhawa river on one side and Hindabadi on the other. In between was Dahir at Kajijat. His sons were away at Bait fort. All the strategic routes were being constantly menaced by Qasem's lawless troops to whom no act of rape or rapine was too mean to perpetrate.

Another of Dahir's ministers, Shashishekhar, now became jittery. Dahir, the very monument of courage, soundly warned him that kings and ministers were privileged persons during peace time only because they were supposed to be ever ready to fight the enemy who menaced the country, culture and religion.

Dahir said, "It is a disgrace that you talk of suing for peace. And what a peace could it be when the enemy wants to rape your women, sell you as slaves, destroy your homes, use your temples as mosques and obliterate Hinduism by converting you to Islam."

The panicky minister was shamed into silence by Dahir's brave words.

Preparing for a final fight Dahir sent his minor dependants and women to Rawer fort with heavy baggage and himself encamped a few miles from Qasem's troops. The battle raged for five days. Contingent after contingent of Qasem's and Dahir's forces met in a fierce hand-to-hand combat. It was the month of June 712 A.D. The site was between the Wadhawa and Indus rivers.

In his campaigns Qasem even stooped to use terrorized women in an attempt to mislead and demoralize the Hindu forces. An Arab chronicler writes, "When the army of Islam made the attack, and most of the infidels were slain, a noise arose upon the left and Dahir thought it came from his own forces. He Cried out, "Come hither, I am here." The women then raised their voices and said, "Oh, king, we are your women who have fallen into the hands of the Arabs and are captives." Dahir said, "I live as yet, who captured you?" So saying he urged his elephant against the Mussalman army. Mohammed Qasem told the naphtha throwers that the opportunity was theirs, and a powerful

man, in obedience shot the naphtha arrow into Dahir's howdah and set it on fire. The elephant made for the water. Dahir's imperial bodyguard converged round him to save him from the shower of enemy arrows and spears and the onslaught of Muslim swordsmen. With the fire put out the *mahout* brought the royal elephant under control and once again charged on the enemy. Dahir ordered a horse to be brought alongside and climbing down from the howdah entered the thick of the Cray charging fiercely into Muslim ranks. Surrounded by tipsy Arabs on all sides and isolated from his bodyguard, Dahir fought with patriotic fury taking a heavy toll of the enemy.

Overcome with exhaustion and profusely bleeding, Dahir ultimately fell on the battle-field with his skull cleft by brutal swipes of enemy swords. It was about sunset on a Thursday in June 712 A.D. when this glorious Sun of Hin-dudom set in all his glory on the sacred banks of the Indus. Mother Indus had just sent one of its swirling waves across to wash its bank to receive the great hero in her lap. Another wave came and washed Dahir's sacred body with a loving caress as his blood mingled with the holy waters and his soul dissolved itself into eternity.

India lost one of her bravest sons, Dahir, for the fatal mistake of complacent toleration of steady Arab inroads into India for 75 long years thinking each time that only a very little territory was lost, only a few temples were converted into and a few thousand people had been lost to Islam and to the country.

The Jowhar

The battle was still raging. The remnants of Dahir's army fought a rearguard action making its way to Rawer, a walled town.

Dahir's wife, Rani Bai, accompanied by Jaisimha left Rawer, now menaced by Qasem, for Brahmanwadi alias Brahmanabad. Main Bai, the other wife of Dahir, with a garrison of 15,000 prepared to defend Rawer. They were joined by survivors from Dahir's army.

Qasem kept up a steady pressure against Rawer dividing his army into night and day shifts to hurl naphtha and boulders into the walled town of Rawer. Main Bai with most of the Hindu women in the town preferred to die in honor than fall into the hands of lecherous Arabs. A huge bonfire was lit with firewood, cotton and oil as has happened umpteen times in Indian history during a thousand years of alien Muslim rule. The brave Hindu women immolated themselves by preferring the holy embrace of fire to the lusty and lecherous touch of Muslim brutes.

Entering the town, Qasem put 6,000 men to the sword, turned the main temple into a mosque and took all the remaining women and children captive.

Among the 30,000 prisoners taken 30 were daughters of Dahir's courtiers and vassals. One of the women was Dahir's sister's daughter named Jayashree. They were all despatched to Hajjaj at Baghdad.

Hajjaj in turn forwarded Dahir's royal canopy and the looted treasure along with the important prisoners to the Khalif Walid. The Arab chronicles shamelessly recorded: "Walid praised Allah. He sold some of these Hindu women and retained some to be bestowed as rewards on his associates. When he saw the daughter of Dahir's sister he was much struck with her beauty and charms and began to bite his finger with astonishment. Abdullah desired to take her but the Khalif said 'O my nephew! I exceedingly admire the girl, and am so enamored of her, that I wish to keep her for myself.' *Such lechery is euphemistically lauded in Indian history as the fusion of Arab culture with Indian!*

A few days after that convoy followed a letter from Qasem announcing the capture of Rawer. Hajjaj wrote back "Give no quarter to infidels but cut their throats . . . this is the command of Allah." This is a typical sentence, recorded by Arab chroniclers, which throws a lurid light on their evil designs against India and Hinduism.

Jaisimha, orphaned and sad at the ruin of his father's great kingdom, steeled his heart for the fight ahead. He sent couriers to his brother Fufi in Alor, cousin Chach in Batiya fort and another cousin Dhawal, who was in command in Kaikanan. They were separated by great distances and enemy infested territory. Moreover the various towns and forts they held had still to be guarded and defended to save the citizenry from massacre, sexual assaults, torture and conversion to Islam.

Qasem prepared for the storming of Brahmanwadi. He set out from Rawer. On the way were two townships - Bahrur and Dahlila. Each was besieged for two months and made to surrender after day and night attacks. At both the places the Hindu garrison made a last desperate attack on the enemy "putting on garments of death and anointing their bodies with perfume" after their womenfolk burned themselves in huge bonfires to transport themselves beyond the menacing Muslim invader's

reach. A fifth part of all plunder and slaves was sent to Baghdad and Damascus.

Now closing in on Brahmanwadi, Qasem sent threatening letters to all Hindu chiefs in Sind to submit to Islam. Dahir's erstwhile counsellor, Shashishekhar, overawed by Qasem's atrocities submitted. He became a convert and was given the honorary rank of counsellor to the enemy-chief Qasem. Another Hindu prince, Nuba, son of Dharan, taken into custody in Dahlila fort, was proclaimed the Muslim ruler of the area. Advance detachments of Qasem's forces were despatched toward Brahmanabad to menace its outskirts, demand Jizya tax from all the defenseless civilians and force them to become Muslims under pain of death and torture.

Qasem's army now laid siege to Brahmanwadi. The city had four gates. Jaisimha, the brave son of valiant Dahir, was in supreme command. Under his inspiring leadership Hindu forces daily sallied out from all the four gates to make daring assaults on the alien Mussalman hordes entrenched outside.

With his supply routes menaced by Jaisimha's guerillas, Qasem wrote in dis-tress to Mukhya Bisaya for reinforcements and provisions. The neo-convert Bisaya sent him huge contingents of troops, who, Hindus of yore, had now been turned into traitors by the magic wand of Islamic conversion.

In their orthodoxy and righteous dedication to purity, Hindus failed to learn the bitter lesson from the havoc that an unscrupulous enemy was wreaking in their ranks. Had they readmitted victimized Hindus to their own fold and tit for tat converted or killed at least ten of the enemy for every Indian lost, India would not have lost her freedom.

The siege of the city continued for six months. Since the Muslim army outside had burnt all the standing crops and poisoned all water sources, the besieged were in great distress. Jaisimha left the city with a detachment to find his way to Kashmir to ask for help from its ruler.

During his absence some merchants in the town were bribed by Qasem and a plot was hatched that after the usual pitched battles they would re-enter the Jawatwadi gate of the city and leave it unbarricaded. Treachery worked where Qasem's fanatic fury failed to make any dent. Taken by surprise when Qasem's marauders entered the unbarricaded Jawatwadi gate shouting 'Allahu Akbar', the inhabitants of the city flung open the eastern gate so that helpless women "and children may escape if possible from the terrible massacre and beastly crimes that always followed Qasem's entry.

Jowhar Again

Dahir's wife, Ladi, hearing of the tragedy rallied the garrison and reminded them of their duty to protect the royal family and the citizens. True to their loyalty the Hindu soldiers fought to the last man.

Most of the women of the city burned themselves in a huge fire to escape the harrowing cruelty that was being let loose in the name of Allah. Ladi and her two daughters also burned themselves. The Arab accounts which assert that Sooryadevi and Parimaldevi - two daughters of Dahir - were taken prisoners were probably concocted at Qasem's instance. In all probability two commoner damsels of great physical beauty were later presented to Khalif Walid representing them to be Dahir's daughters.

On the city being taken by treachery, Qasem, who had been earlier reduced to dire straits, "sat on the seat of cruelty and put 16,000 men to the sword," says an Arab chronicle.

The sun set on a ghastly scene. All temples strewn with dead bodies were now declared to be mosques. The cows in the city's dairies were slaughtered for the feasting of Qasem's hordes.

Despite a frantic search, there was no trace of Dahir's family. Next morning 1,000 men with shaven heads and beards were brought before Qasem. He ordered them to disclose the whereabouts of Dahir's wife and daughters. But they refused to say a word. Qasem subjected them to inhuman torture. He imposed a cruel tax on them "according to the laws of the Prophet" says an Arabic chronicle. "Those becoming Mussalmans were exempt from slavery, paying tribute and the poll-tax." "From the rest, whose homes had already been thoroughly plundered, a heavy levy was extracted depending on their erstwhile status. Arab marauders were billeted in every home and an order was promulgated that every guest (sic) be entertained (sic) for one day and one night, but if he be sick then for three days and nights."

On Hajjaj's orders Qasem's forces then ran berserk over the whole of Sind reducing city after city ransacking every town, raping and kidnapping young Hindu women, putting to the torch all habitations, plundering, slaughtering, converting and taking slaves.

At Alor, the capital of Dahlila, again stiff resistance was met. Fufi, the son of Dahir, was in

command and no one dared utter a word of despair that Dahir being dead they were left without a protector. Fufi was as brave, unbending and uncompromising as his warrior father, Dahir.

Qasem had come with a force of 50,000 and had encamped on the outskirts of Alor. A beautiful temple with a well-built tank in a lush orchard was desecrated by Qasem. The defenders of Alor shouted defiance at Qasem warning him to be wise and retreat.

When despite several months' confrontation Qasem found the people of Alor resolute, he had a woman dressed like Ladi, the wife of Dahir, put her on a black camel like the one that Ladi used to ride and sent her with an escort near the city ramparts. She cried out, "Oh people of the city, I have some matters of importance to tell you. Come near, so that I may speak." A body of principal men assembled on the ramparts. The woman then uncovered her face and said: "I am Ladi, wife of Dahir. Our king has been killed and his head has been sent to Damascus. The royal flags and umbrella have also been forwarded to the Khalif. Do not you destroy yourselves." So saying, she shrieked and wept bitterly and sang a funeral song.

The people on the ramparts bravely replied, "You are a fake. You have joined these *chandals* (low castes) and cow-eaters and have become one of them. Our king is alive . . . thou hast polluted thyself with these Arabs, and prefer their government to our King's."

But again treachery reared its ugly head. Allafi, an Arab who had sought service under Dahir with 500 Arab soldiers under him, opened the gates of the town to Qasem and the city was taken. The Arab Muslim thus stabbed in the back his own Hindu benefactor. Hindus, noble and unsuspecting, had not realized that a Muslim in the army would be a living threat of treachery.

Qasem's depredations continued over Sind for three long years. His sack of Multan brought about a windfall. That ancient city, originally known as *Moola-Stlun* had a temple of the Sun in which were stored 40 jars filled with gold dust, weighing 13,200 maunds (each maund being equal to 40 kilograms approximately). The deity itself was made of red gold and had eyes of bright red rubies. In addition the plunder included strings of pearls, other rare gems and fabulous treasure. The Arabian Nights story of Ali Baba, Qasem and the 40 thieves (and jars) is based on Qasem's sack of Multan and his ultimate death by Khalif's orders.

(On the day that this loot was taken, Hajjaj's letter received in Qasem's camp said that Hajjaj had sent 60,000 dirhams in fitting out Qasem's expedition and he was pledged to remit double that amount to the Khalif. This was in the nature of the usual money-lender's trickery. The original loan (sic) was being deceitfully inflated. Qasem had paid it several times over by sending an unending stream of Sind's wealth that he had been plundering. And yet, after three years, like a wily money-lender, Hajjaj still had the original amount outstanding against Qasem with accumulating interest. The balance-sheet between the two bastards kept changing with their lust for money and power.

How all ancient Indian temples stand turned into mosques is also revealed in Hajjaj's instructions conveyed to Qasem in a letter quoted by Sir H.M. Elliot on pp. 206-207 of his volume I. Hajjaj says: "Wherever there is an ancient place, town or city, mosques and pulpits should be erected there and the khutba should be read."

Two Hindu Heroines

At Brahmanabad, in the confusion of the sack, a woman who sensed an opportunity of making easy money, handed over two damsels to Qasem's men looking for Dahir's two daughters. The woman was looking for a reward and insisted that the two damsels were Dahir's daughters, Sooryadevi and Parimaldevi.

The ruse was also in Qasem's interest since he had no face to tell the Khalif that he had failed to capture Dahir's wife and her two daughters. That Dahir's wife Ladi had not been captured was evident from the fact that the residents of Alor declared the woman as a hoax. Similarly, as we shall see later, the girl falsely called Sooryadevi, gave her true name as Janaki, when interrogated by the Khalif.

The two girls were sent to Damascus in a huge convoy consisting of slaves, women and children. There the two girls were removed to Khalif Walid's harem to be taken care of till they were fit to be presented to the Khalif.

After about two months, the girls were presented to the Khalif. The two-month long period only indicated the poor shape they were in after the long and arduous travel from Sind to Damascus. On page 209 of Volume 1, Sir H.M. Elliot tells us that Khalif Walid Abdul Malik asked the interpreter to inquire of the two girls which of them was elder so that he may ravish her first and send for the second later. The Khalif asked the elder one to remain with him and sent back the younger one to the harem. "The Khalif", says the chronicler, "was enamored of her charms. He laid his hands upon her

and drew her toward him.”

The girl's eyes flashed anger and revenge. Her honor was at stake. She was in a fiend's camp where the chastity of women was a matter of sport. Her real name was Janaki but Sooryadevi's role had been thrust upon her. Like lightning Janaki stood up and moved away from the Khalif. She made up her mind to kill both the Khalifas well as Qasem at one stroke. Janaki pointedly asked the Khalif, "What kind of pernicious system have you in which Qasem himself kept us for three days before passing us on to you? Is it your practice that the seniors ravish women after they had been despoiled by the lackeys?"

The pointed words pierced the Khalif's heart like a shaft. The smoke of lust that had so far clouded his reason, disappeared in a second by the strange girl's comments. "The reins of patience fell from his hand," writes the Arab chronicler. Then and there, the Khalif wrote an order of arrest for Qasem. He was to be arrested forthwith no matter where he was and sewed in the hide of a freshly slaughtered ox to be despatched to Damascus to the Khalif. Surprisingly, there were many among the Arabs who were only too eager to carry out this order, so much was the hatred even among the Arabs for this fiend! Qasem had ruined the honor, reputation and lives of many friends and foes alike.

Qasem was at Uddhavpur alias Udaipur, north of Bikaner in Rajasthan when the summons came. The Khalif's special courier was accompanied by a strong detachment of his own bodyguard. They were supposed to carry out the Khalif's orders. The courier read out the Khalif's orders to a shocked Qasem; he was then dragged from his high seat, thrown down on the floor, bound hand and foot and packed in raw ox-hide. That gory package was then put in a chest and carried all the way to Damascus.

As the chest arrived, the Khalif summoned all his courtiers and the two Hindu girls to witness the dead body of Qasem. The Khalif had the chest opened in front of the assembled courtiers and the two girls. He had a green bunch of myrtle in his hands at the time. Walid told the two girls, "See, my daughters, how my commands are obeyed by my agents."

It was reported that Qasem was alive for two days, sewed up in the raw ox-hide. That was the moment of truth for him.

3

Mohammed Ghazni Thief, Gangster and Idol-Breaker

It took nearly two and one half centuries after a three-year-rape of Sind (712-715 A.D.) by Mohammed Qasem for West Asian gangsters to return to their beastly activities along the Indian borders.

The revenge that the two young Indian girls had taken against the monster-marauder, Mohammed Qasem, by having him packed off from India, "as and where found", sewn in ox-hide, to his grave in Damascus, was quickly followed by resurgent Hindu forces who won back almost all the territory lost. But the ghastly trail that Mohammed Qasem had left of raped women, murdered men and kidnapped children had led the affected people to a half-caste existence. On the one hand they hated the new Islamic faith which they had been terrorized into accepting while on the other they found their return to Hinduism barred by Cupid and insensate shutters of Hindu orthodoxy. The gulf that the Hindus allowed to deepen between themselves and their erstwhile brethren, who had been victims of alien Muslim barbarism, swelled the ranks of the enemy turning the former peace-loving, God-fearing, patriotic Indians into marauders devastating the very land to protect which they had been suckled by their doting mothers.

West Asian gangster raids against India started once again under Alaptagin's aegis. Alaptagin was the governor of Khorasan province under the Samanid rulers a former Kshatriya race which had been forced to accept Islam. During Alaptagin's eight-year tenure as governor (961-969 A.D.) his Turkish general, Sabuktagin, conducted the raids looting the countryside, burning crops, kidnapping helpless weeping women and abducting shrieking children for sale in the new thriving slave markets in neo-Muslim countries. Hindu Afghanistan had succumbed bit by bit to the inroads of Islam after Turkey, as also Iran, Iraq and Arabia all Hindu countries -had succumbed to it earlier.

King Jaipal, who ruled over the Punjab and part of Afghanistan, was greatly at this new enemy who instead of fielding a well disciplined army organized huge gangs of freebooters and highwaymen who looted homes, desecrated temples, abducted defenseless citizens and burnt their crops in the

border areas.

While fathers are generally supposed to ensure a good and righteous upbringing for their children, Sabuktagin, the villain that he was, chaperoned his son Mohammed in gangsterism from a very young age.

Deciding to punish these Muslim outlaws, Jaipal led an expedition to the valley of Lamaghan. Sabuktagin, accompanied by his son Mohammed - an understudy in highwaymanship - advanced from Ghazni. Skirmishes ensued for several days. The Muslim enemy as usual defiled all sources of water and used other foul means to make life in the countryside impossible. In the severe winter that followed both sides had to disengage and withdraw.

After the winter Sabuktagin had the audacity to send a delegation to Jaipal's capital, Lahore, demanding tribute on pain of torturing and murdering the Hindu civilians in his custody. Jaipal put the impertinent delegation behind bars as reprisal against Sabuktagin's savagery.

That started another war. Sabuktagin's gang swooping on the poor residents of Lamaghan made a clean sweep of all their wealth and burnt down all their homesteads and fortifications. Sensing a common danger, the Indian rulers of Delhi, Ajmer, Kanauj and Kalanjar sent detachments and money to help Jaipal. The big force marched to the Lamaghan valley. But the earlier desolation wrought by Sabuktagin and lack of cohesion arising from divided loyalties, made the Hindu army ineffective. Sabuktagin's guerilla attacks with detachments of 500-horse perpetrating their usual cruelties, caused the Hindu forces to withdraw from Lamaghan and Peshawar fell to the enemy and continues to be still lost to Hindudom. As was the custom with all Muslim overlords, conquest of a region meant only screwing money out of the poor subjects. Sabuktagin appointed tax-collectors and stationed a garrison of 2,000 in the Peshawar fort. Tax collection was but a euphemism for cruel extortionists to whip and maim the populace to squeeze money out of them; this state of affairs persisted throughout Muslim rule.

Sabuktagin died in Balkh in 997 A.D. after a 20-year career of active highwaymanship. Nurtured in vice and cruelty, Mohammed used to defy even his father Sabuktagin. The latter, therefore, had willed that his younger son, Ismail, should come to power after him. Ambitious Mohammed, who resented his father's control, could never tolerate paying homage to a younger brother. He marched against Ghazni from Naishapur. Ismail hurried from Balkh. A fierce engagement followed leading to Ismail's imprisonment in Jurjan fort.

Thus at the age of 30, Mohammed found himself the undisputed head of a principality which owed nominal allegiance to the kings of Ghazni. The kingdom of Ghazni was thus founded on international thievery.

Mohammed was of medium height and had an ugly pock-marked face. Once on looking into a mirror he was so horrified to see his own face that this cruel warrior who used to slaughter women and children, shied and shrank from lacing himself in a mirror ever after.

Communal Muslim propaganda has tended to paint Mohammed as a virtuoso and great patron of art and letters.

Just Another Muslim

Debunking that claim Professor Mohammad Habib of the Aligarh Muslim University writes in his book *Sultan Mahmud of Ghazni*, "Greed for money and power was the motive of his Indian campaigns . . . The private life of the Sultan certainly shows him to be anything but the paragon of virtue idolized by Muslim fanatics. He was morally neither better nor worse than most of the princes who preceded and followed him. He shared their fondness for war and wine and women. He was not above quarreling with his officers for the possession of Turkish slaves and scandal credited him with illegitimate children (Ahmed Nialti-gin, commander in chief of Lahore in the reign of Mohammed's son, Masud, was considered an illegitimate child of Mohammed.)"

Al Biruni, a chronicler-contemporary who was in the pay of Mohammed, has recorded that "Mohammed utterly ruined the prosperity of the country, and 'formed those wonderful exploits by which the Hindus became like atoms of dust; scattered in all directions like a tale of old in the mouth of the people. Their scattered remains, of course, cherish the most inveterate hatred of the Muslims. This is the reason too why Hindu sciences have retired far away from those parts of the country conquered by us, to Kashmir, Benares and other places. And there antagonism between them and all foreigners receives more and more nourishment both from political and religious and other causes."

About Mohammed's intense hatred of the Hindus, Dr. Edward Sachau, the late Berlin scholar, says, "To Mohammed the Hindus were infidels, to be despatched to hell as they refused to be plundered."

According to Prof. Mohammad Habib, Mohammed Ghazni was no different from other Muslim rulers in India that they all, while fattening themselves on Hindu toil and soil, did their best to send the Hindus to an Islamic hell for refusing to be plundered of their wealth, honor, women, land and religion.

The bogus communal claim that Mohammed Ghazni patronized litterateurs and artistes may be refuted by quoting Dr. Edward Sachau that "the immortal Firdausi had to fly in disguise to evade the doom of being trampled to death by elephants." Al Biruni's plight was no better. He chafed from a sense of neglect at Mohammed's hands. Even otherwise, it is a mere matter of deduction that a robber-gangster whose very life was the negation of culture could never have been a patron of letters and arts. A contrary illusion is created when such desperadoes harbor select flatterers and sycophants and reward the latter for shrouding their misdeeds in raiment of glamorous poesy. Communally minded Muslims have tended to boost such mean flatterers throughout Muslim history as great poets and chroniclers at Muslim courts.

Prof. Mohammad I Habib says, "Sheikh Sadi's estimate, in his (work) *Gulistan*, of Mahmud is very low," Prof Habib adds that most of the nostalgic Muslim legends about Sultan Mahmud were manufactured under the aegis of the Indo-Turkish rulers of Delhi and Daulatabad. A very good example of those myths is found in the impossible stories recounted in Islami's *Futuh-us-Salatin*.

As is often the case with rapacious adventurers, Mohammed Ghazni's depredations started nearer home. After flouting his father's dying wish and imprisoning his brother, Mohammed took advantage of a succession dispute to the Samanid throne, to which he had sworn allegiance as a governor, to put an end to that dynasty. The Khan of Kashgar and Mohammed Ghazni conspired to snuff out the Samanids and divided the territory between themselves. The Oxus river, which derives its name from the Sanskrit word *Ashvak*, formed the boundary line between their newly robbed and annexed regions in 999 A.D.

The Khalif, wanting to ensure the friendship of this up and coming marauder Mohammed, sent him a robe of honor and invested him with the titles: Sultan (Mohammed of Ghazni), Amin-ul-Millat and Yamin-ud-daulah. Mohammed now stood in the place of the Samanid rulers in direct spiritual subordination to the Khalif.

In recognition of his new Islamic duties, observes Prof. Mohammad Habib on page 23 of his book, "Mohammed Ghazni took a vow to wage a 'holy war' against the Hindus every year. He fulfilled this vow in its spirit though not to the letter by raiding India 17 times in his 30 years of marauding career."

The first thing that the villainous combination of the Khan of Kashgar and Mohammed achieved in fulfilment of Mohammed's new oath of converting all Hindus to Muslims was to terrorize the Tartars, trapped between them, into renouncing their ancient Hindu faith and accepting Islam.

First Robber Raid

From the next year onward Mohammed began his robber raids against India. He developed gangsterism into a fine art so much so that to Mohammed Ghazni must truly belong the distinction of stretching and 'elevating' thievery, robbery, dacoity and highwaymanship to truly international proportions.

In 1000 A.D. Mohammed crossed the Indus with a large force of marauders and captured a few outlying open towns and forts with small garrisons. He returned with a large number of women and children as slaves to serve in his harem. The Hindu boys taken away were to be trained as future Muslim marauders against their own uncles and aunts in India. The Indian region he raided was turned into a desert and most of the population was forced to accept Islam. Their Hindu shrines were turned into mosques.

In 1001-02 Mohammed, strengthened like a cannibal by his earlier depredations, returned to India in fulfilment of his Islamic vow. He pitched his tents a little distance away from Peshawar.

A pitched battle ensued between the Muslim invaders and Jaipal's army on November 28, 1001 A.D. Fifteen Kshatriya princes from the Hindu fighting force fell into Muslim hands. Five thousand Hindus died on the battle-field. Mohammed did not seem to have won a decisive victory because he was forced to release all the royal Hindu prisoners he had taken as hostages.

Jaipal, disconsolate with remorse for not having been able to protect his subjects from the sacrilege, devastation and terror-conversion wrought by the Muslim hordes, burnt himself on a funeral pyre. Our present rulers would do well to take note of this.

During the next two years, Mohammed remained busy with the uprising in the western part of his kingdom and the capture of Sistan or Shivasthan.

Mohammed always chose winter for his campaigns against India to avoid the rigors of the winter of his native land. In the fall of 1005 A.D. Mohammed crossed the Indus and appeared in front of Bheda on the Jhelum river. The ruler Vijai Rai who had never cared to pay homage either to Sabuktigin or Jaipal, fielded a strong force. The battle raged for three days. Mohammed's army found itself in a tight corner. On the fourth day too the battle raged indecisively until noon. In desperation Mohammed now led a charge himself. The Hindu center gave way and the remnants of the army retreated into the walled town. Mohammed's army devastated the countryside, taking everyone captive, subjecting them to torture and forcing them to accept Islam.

(Bheda is on the west bank of the Jhelum under the Salt Range. It has extensive ancient ruins. On the other side are the ruins of Burarie).

At the dead of night Vijai Rai sallied out and led a desperate attack against Mohammed's troops but got killed. True to the career of a highwayman, Mohammed continued to strike in a new direction. In the winter of 1005-07, Mohammed swooped on Sind, which had been reduced to a half-caste status due to depredations of Mohammed Qasem, nearly three centuries earlier. Mohammed's raiders then wended their way to Multan then ruled by an erstwhile Hindu, now called Daud. Mohammed besieged the walled town, devastated it as the countryside beyond. Daud had to negotiate a treaty agreeing to pay 20,000 dirhams as ransom. But hardly had the treaty been concluded than Mohammed had to beat a hasty retreat. He had received news that his former ally and in-law I-Lak Khan had violated the Oxus boundary and had invaded Mohammed's territory.

Sukhpal, a grandson of Jaipal through son Anandpal, had been taken captive by Mohammed's troops in the battle of Peshawar in 1001-02 A.D. Sukhpal was forcibly converted to Islam. His Muslim name now became Newasa Shah and he was installed as the governor of Bheda. Deeply hating Mohammed and his Muslim hordes and their atrocities, Sukhpal proclaimed himself a Hindu and banished all his Muslim officers. However, some of the officers managed to take Sukhpal captive and put him in prison for the rest of his life. All his property was looted by Mohammed's men.

With Bheda under his control, Mohammed could now strike again at Multan in the south or at Anandpal in the east. The gates of Hindusthan were now guarded by Anandpal, who bitterly hated Mohammed for the wrongs done to his father, son and the Indian people.

A curious story is told by some Muslim chroniclers that Anandpal had offered to rush Hindu troops to the assistance of Mohammed when the latter was in a tight corner facing the invading forces of I-Lak Khan in his native land. Anandpal is said to have written that "Because I do not want to see you humiliated, since I have known the pangs of subjection at your hands, I am prepared to send a strong detachment to your help." This seems to be a cock and bull story invented by the writers of the *Arabian Nights*, judged by the determined resistance put up by Anandpal against Mohammed later. And if it is really true that he wrote such a letter, then that bares a fatal Hindu weakness of being generous to a fault and not avenging past wrongs, a tooth for a tooth and an eye for an eye, an error which has been unfortunately repeated by many, from Prithvi Raj to Nehru, to the detriment of our beloved country, India.

Fate Was Cruel

On page 28 of his book, Prof. Habib says, "Beyond the Sutlej lay the temples to which generations of Hindus had dedicated their wealth. It was necessary for Mohammed to strike down Anandpal, if ever he was to possess these treasures of Punjab and the prosperous trans-Gangetic plain." Conversely, the Rais of Hindusthan recognized the importance of Anandpal as a buffer.

It is reported that Biji Rai of Bheda was a proud and unfriendly ruler. Other Hindu princes did not go to his help when he was attacked by Mohammed. The Multan rulers, having been converts, did not evoke any response from neighboring Rajput rulers except for Anandpal, who had attempted to block Mohammed's way since his own territory bordered on Sind.

But now when Anandpal himself seemed to be Mohammed's quarry after the end of monsoon in 1008 A.D. the rulers of Ujjain, Gwalior, Kalanjar, Kanauj, Delhi and Ajmer sent troop detachments for Anandpal's succour. An alarm at the approach of Mohammed - the robber, the thief, the international gangster - once again on his prowl in what seemed to be an unending series of depredatory raids against India, rang through the length and breadth of, at least, North India. The Gakkhar tribe also rallied to the common danger. Such was the common concern and alarm, says Prof. Habib that, "Hindu women sold their jewels and sent the proceeds from distant parts of the country. Their poorer sisters worked feverishly at the spinning wheel or as hired labor to be able to contribute to the country's defense."

But this heterogeneous army of divided personal loyalties unfortunately failed to pull together. It is said that Anandpal was important enough to take precedence but not strong enough to issue orders. He had perhaps been weighed down by the extreme distress that his shattered family had suffered at the Muslim marauder's hands.

Anandpal marched to Waihind alias Und with the largest force of Hindus ever to face Mohammed. Seeing that force, Mohammed dared not give a straight fight. He got trenches dug around his encampment and stayed put there for 40 long days. In the meanwhile Anandpal's forces kept on swelling with new contingents, who having heard of the common danger from the Muslim invader, thought it to be their duty to be at the frontier of Hindudom - albeit shrunken.

Scared at the swelling Hindu ranks Mohammed decided to open operations. He ordered a detachment of thousand archers to send fusillades of arrows •Cross against the Hindu camp.

Several thousand brave Gakkhars bareheaded and unshod feet rent the sky with a piercing battle cry and made a frontal dash against the Muslim camp. They Wormed the trenches, broke into the enemy camp from the front and rear and foiling on the Muslim cavalry, cut down man and horse, so that within the twinkling of an eye 'three to four thousand Mussalmans had tasted the wine of martyrdom (?)' says a chronicler.

Just at that moment fate played a cruel trick. It was a crucial hour when Mohammed, the robber chief, would have had his back and the backs of his camels completely broken by the victorious forces of Hindusthan which had for long "nturies suffered plunder, humiliation and slavery at the hands of West Asian marauders. But that was not to happen. Anandpal, who was leading the general assault on Mohammed's camp in the wake of the Gakkhars, was riding an elephant. A naphtha burst too close to the elephant causing the injured animal to panic in pain and anguish. The numerous Hindu detachments, who had rallied to the cause from different principalities under petty leaders, mistook the elephant's flight to be Anandpal's own desertion. For no cause whatsoever, there for the different leaders sounded the retreat to their respective columns resulting in the irony of a general retreat in the very hour of a glorious and rebounding victory which probably would have been the end of the prowler and his progeny.

So what held out bright hopes of a rout of Mohammed's robber camp resulted in a precipitate chase of the mighty Hindu host resulting in a terrible carnage for two continuous days and nights. That was the last combined Hindu opposition to Mohammed broken by a sheer freak of fortune.

Mohammed made a dash for the famous and rich temple of Nagarkot now known as Kot Kangra, also known as Fort Bhim. It is situated on top of a hill nil the banks of upper Beas. The town was almost undefended because the local garrison had earlier participated in the fateful battle. Mohammed's forces be-ritged the town. After a week the town had to surrender to the barbarities of the atrocious Muslim invader perpetrated in the countryside around to make the besieged break down with grief at the horrors to which their fellow citizens were subjected in the name of Islam.

The wealth that Mohammed collected from the temple was fabulous. A caravan of thousands of camels lined up outside the temple to be loaded with bags of treasure that had been collected by the sweat of generations of Hindu brows In he carried away to Ghazni by a Muslim highwayman. It was the Sultan's first great find which naturally whetted his appetite for more, says Prof. Habib. Mohammed carried away 700,000 gold dinars, 700 maunds of gold and silver vessels, 200 maunds of pure gold, 2,000 maunds of unpurified silver and 20 maunds of various precious jewels collected since the Mahabharata times.

The second battle of Wahind described above had shattered Anandpal's reputation but he still remained unsubdued. And until he was conquered Mohammed's road to further plundering India remained blocked. The next year i.e. in 1009-10 A.D. Mohammed, batterned on India's plundered wealth, led a huge force of West Asian mercenaries; lured with the promise of jewels, damsels, wine and slaves they revelled in reckless abandon. This time it was no pitched battle but a general massacre of all Hindus as and where met from solitary hamlets on the outskirts of India's ever shrinking borders to the most crowded cities. It was a war of nerves and attrition. The Hindu kings faced a new enemy, who believed in raping and massacring women and children to make huge entrenched armies to surrender. Unable to witness the ghastly atrocities to which the helplessly caught near and dear ones were subjected before their very eyes, in sheer helplessness and desperation unable to stand that public misery of his poor defenseless subjects, Anandpal sued for peace promising to pay an annual tribute of 30 elephants and 2,000 men at Mohammed's court.

In the summer of 1010 A.D., a rustic tribe, Ghor, took up cudgels against Mohammed Ghazni out of sheer disgust for his atrocious raids. They put up a tough fight in their mountain hideouts.

Mohammed finding it difficult to annihilate them in their haunts feigned retreat and allowed them to pursue his troop. Once these rustic but brave folks were in the plains, Mohammed's marauders turned round and brutally massacred the Ghors. Those taken prisoners were so mercilessly dealt with that one of them, called Suri, not being able to see the sickening sight, sucked a poisoned jewel and slumped in front of Mohammed.

Since Mohammed did not have enough time to suck Multan dry of all its wealth when he had attacked it in 1005-06 A.D. for having had to hasten to save his own native seat threatened by I-Lak Khan, the former decided to invest it once more, at leisure.

The City of Gold

Multan had a famous Hindu temple to which pilgrims from distant countries had been paying homage for millenia. In the course of those centuries the Multan Hindu temple had become the repository of immense wealth. Multan was reputed to be a city of gold. But Mohammed was nearly three centuries late because an earlier marauder, Mohammed Qasem and his gang, had already robbed the temple of most of its wealth. Its subsequent Muslim rulers used the looted shrine both as a scarecrow and a bait. They lured Hindu pilgrims to make liberal offerings at the shrine, now under iconoclastic Muslim control, while at the same time bringing out the image and threatening to destroy it whenever surrounding Hindu rulers massed their armies to storm Multan and win it back for Hindudom.

In the winter of 1010-11 A.D. Mohammed's army of hooligans stormed and invested Multan once again. The city was made to capitulate through terror tactics. It is said that "he pleased the orthodox Muslims by slaying a large number and cutting off the hands and feet of many others." That shows how orthodox Muslims revelled in terror and torture of Indians in the medieval times.

In 1011-12 A.D. Sthaneshwar was a famous place of pilgrimage in the Punjab with an ancient temple of Chakraswamin i.e. Lord Vishnu with the deadly 'wheel' missile in His hand. According to Muslim chronicles Anandpal, who had by now been terrorized into subjection, was forced by Mohammed Ghazni to provide all requisites of hospitality by ordering the merchants and shop-keepers in his realm on Mohammed's predatory route to Sthaneshwar, to look after the needs of the commissariat. Anandpal's own brother was forced to accompany and guide the Muslim invaders. One may well imagine what it meant to the shop keepers and merchants to play host to a whole host of robbers to whom no cruelty was too revolting to practice. Anandpal's brother was accompanied by a Hindu bodyguard of 2,000 men. A cruel irony of fate was that the very guard which had been trained and nurtured to protect the borders of India against Muslim marauders had now to serve as escort to the enemy.

Like the Sun Temple of Multan, Sthaneshwar's Chakraswamin Temple was a virtual treasure house and a repository of Indian wealth poured and stored at the place by generations of devout Indians. It was such places which Mohammed Ghazni chose for his raids with the unerring instinct of a robber. The local garrison put up a stout resistance but was swept away in a torrent of torture. The temple was thoroughly sacked yielding fabulous treasure. Mohammed Ghazni also carried away the venerated image of Chakraswamin to the city of Ghazni. There the image was buried deep in the grounds of Ghazni's hippodrome. Ghazni, once a famous seat of Hindu culture, became the graveyard of many famous Hindu idols.

It should be a cultural duty of our envoys abroad to trace these Indian archeological treasures and bring them back to India.

Mohammed Ghazni also carried away a large number of 'servants and slaves. One can well imagine the lot of these hapless men and women who were subjected to physical torture, humiliation, indignities and privations and later sold as chattel in the slave markets of West Asia.

Anandpal, his brother and their men were naturally chafing under the insults and misery that were heaped on their subjects, under their very eyes. Their suppressed agony was apparent to Mohammed's officers. So when Mohammed in a spell of elation, had wanted to go further east for new conquests, the officers dissuaded him saying that further incursion to the east might be too much for then Anandpal and his brother might dictate terms for Mohammed's safety. Mohammed listened and turned back.

In 1012-13 A.D. he conquered Gharichistan and peremptorily demanded from the Khalif, the temporal and spiritual head of Islam, control of those districts of Khorasan which were still in Khalifs hands. He also asked for the famous city of Samarkand. The Khalif refused and Mohammed was furious. Mohammed sent a word to the Khalif: "Do you want me to come to the capital of the

Khalifate with my 1,000 elephants?" In those days Indian elephants struck terror in Arab hearts. The elephants were war booty for Mohammed. And soon enough, Mohammed had his Samarkand; he, however, tendered a formal apology later to the Khalif.

Soon after the sack of Sthaneshwar, Anandpal died. He succumbed to a sense of shock, grief and helpless anguish at the rape of India and its holy places, year after year by Mohammed Ghazni. Anandpal's son Trilochan was a weakhearted ruler. He was deposed and his brave son, Bhimpal was made the new ruler of the kingdom.

Bhimpal the Brave

Bhimpal reversed Anandpal's policy and renounced the humiliating covenants imposed on him by the enemy. He challenged Mohammed of Ghazni, refused to pay the tributes fixed earlier. This made Mohammed lead another campaign to subdue Bhimpal and the other Hindu rulers that wanted to liberate Lahore. Mohammed left Ghazni in the fall of 1013 A.D. but a heavy snowfall stopped his forces from going further. He decided to tarry and resumed his journey in the spring of 1014 A.D. Bhimpal chose the strategic Margala Pass, to stem Mohammed's advance. Margala Pass was a narrow, precipitous and steep defile in the mountain of Balanath overhanging the Jhelum.

Bhimpal's brave leadership inspired other Hindu leaders to send him reinforcements. Thinking that he was now capable of meeting Mohammed's forces in an open battle in the plains below, Bhimpal indiscreetly abandoned the Pass. The Muslim forces succeeded in repulsing the Hindu attack. A part of the retreating Hindu army shut itself up at Ninduna, a fort on the Balanath hill. The other half of Bhimpal forces withdrew in the direction of Kashmir. Mohammed laid siege to Nindun, shut off all its supplies and compelled the fort to capitulate. The usual gory story of general massacre, rape, conversion followed and Mohammed pursued Bhimpal. However, Mohammed gave up the pursuit as the terrain was full of mountains and he was not equipped for that.

Bhimpal Defeats Mohammed

Mohammed wanted to teach a good lesson to Bhimpal. He decided to bring Bhimpal to book and at the same time plunder Hindu shrines in Kashmir. He attempted to force his way through the Kashmir Pass overlooked by the Lohakot fort. But a heavy snowfall and absence of any standing crops prevented long-time encampment for Mohammed and his forces. Meanwhile, the sorties of the Hindu army inflicted heavy casualties on Mohammed's Muslim army. And for once, this haughty Muslim plunderer, had to beat a retreat, empty-handed, all the way to Ghazni.

Defeated and returned from India, Mohammed faced trouble in the kingdom of his brother in law. The ruler of Khwarazm, Abdul Abbas Mamun had married Mohammed's sister. However, just a year after the wedding, Mamun was slaughtered by the rebels of his kingdom. Mohammed marched against the rebels, defeated them in a battle fought at Hazar Asp (or Sahasra Ashva in Sanskrit); after the battle, Mohammed annexed Khwarazm.

Toward the end of the monsoon of 1018 A.D., Mohammed started another expedition against India. 20,000 barbarians from West Asia were invited to help Mohammed to despoil the plains of India. Mohammed's own army consisted of more than 100,000 Muslim fanatics.

Trilochanpal and his son Bhimpal had not yet been able to regroup properly their forces and therefore had to withdraw from the Punjab, in the face of continuous Muslim attacks.

Sangram Rai of Kashmir was overawed by Mohammed's exploits. He made peace with him and led Mohammed's vanguard on an 'Operation Sack' to the Indo-Gangetic plain. That huge army of freebooters went forward looting, killing, raping the civilian population. They crossed the Yamuna river on December 2 and besieged Bulandshahr. The Hindu ruler, Rai Hardutt, surrendered along with his 10,000 men and accepted conversion to Islam. All main temples of Bulandshahr were converted into mosques, their riches loaded on Mohammed's camels.

Bulandshahr Muslims had better take note of this and return to the faith of their ancestors and of Hindustan and reclaim their glorious spiritual heritage.

Mohammed then marched against Mahaban. Its ruler, Rai Kulchand, was made of sterner stuff. Kulchand drew up his army to face Mohammed's advancing army in a thick forest. He offered stout resistance but found odds overwhelming. Rather than surrender, he preferred to slay his wife and son and then committed suicide by plunging a dagger into his own heart.

Rape of Mathura

On the other side of the Yamuna river lay the ancient and sacred city of Mathura. It had a stone wall around it with two gates opening on the river front. On either side of the river were a thousand temples, all held at the bottom by iron rivets. Riverside buildings overlooking the stream were

supported by broad massive pillars. In the center of the city was a temple larger and more robust than the rest, which, say the Muslim chroniclers, 'can neither be described nor painted.' In population and splendid edifices, the city of Mathura was unrivalled. Today, alas, Mathura presents an image of desolation. Mohammed Ghazni and subsequent marauders, sacked and sacked that city to rob the city of all its wealth and splendor.

So, while every alien Muslim ruler did nothing but plunder and destroy city after city, current historical texts credit them with building cities, mosques and tombs galore in India.

Since the neighboring Hindu armies had either capitulated or been massacred, Mathura remained defenseless. Practically no resistance was offered. In the city there were at that time thousands of resident civilians and many more old Hindu pilgrims. Mohammed Ghazni was therefore left free to wreak his usual havoc. He ordered that all the temples be burnt with naphtha and fire or levelled to the ground. "Envy seems to have been the predominant motive in Mohammed's mind," says Prof. Habib.

In a despatch sent to his nobles in Ghazni, Mohammed wrote, "In this city there are a thousand towering palaces, most of them constructed with huge stones. The temples are more than can be counted. Anyone wishing to construct the like will have to spend a 100,000 dinars and employ the most skilled workmen for 200 years."

During the systematic sack that followed 88,000 misquas of gold were obtained from idols of that metal. The silver idols, 200 in number, were so huge that they could not be weighed without being broken and put on to scales. Two big rubies valued at 5,000 dinars, a sapphire weighing 450 misquas and such other spoils which a rich and prosperous city could not fail to yield were taken. The biggest temple of the city, erected at the site of Lord Krishna's birth, was sacked and converted into a mosque. And till today that mosque is not turned into a temple and justice done to the Hindus.

Having looted Mathura to its dregs, Mohammed pressed on to the twin township of sacred Vrindavan associated with Lord Krishna's childhood. This mighty city ringed in by seven forts had a very small garrison which could not hope to put up any resistance against Mohammed's hordes. Vrindavan too was thoroughly sacked and all its wealth collected by Mohammed.

Further down the Ganga river, near Fatchpur, lay Rai Chandal Bhor's Fort of Asni. Chandal Rai used to be on inimical terms with the ruler of Kanauj. Though he used to spend his energy in fighting his own neighbor, Chandal Rai failed to display the same stubborn resistance against Mohammed Ghazni. Friendless in the face of the relentless advance of an unscrupulous enemy, Chandal Rai despaired of putting up a fight and abandoning Asni withdrew and fled in the wake of the nightmare that was Mohammed, say Muslim chronicles. Mohammed plundered Asni, put its garrison to the sword and converted its temples into mosques.

Then proceeding South, Mohammed came to Fort Munj (Mujhawan). Unlike Asni, Munj refused to surrender. A fierce fight ensued. The outnumbered garrison collected all its women and children to enter the inevitable funeral pyre en masse rather than be raped or sold as slaves and get converted to Islam. The sickening **johar** was once again the only resort of the helpless Hindu women and children for the umpteenth time in history ever since Muslim invasions on India commenced. Their women and children safe in God's lap, the Hindu defenders of Munj fought to the last man taking a heavy toll of the enemy.

Mohammed's next prey was Chand Rai, the ruler of Sharwa. The uncouth Arab chroniclers and flatterers who were camp followers of Muslim invaders, hardly merit the praise lavished on them for the slipshod accounts they have left their times. Being mere flatterers of their patrons wanting to share in the spoils of sin, they have not only failed to record significant dates and details but showed Complete disregard of Indian names. Thus we do not know whether what they call Sharwa is Seunra on river Ken located between Kalajar and Banda or Sriwa-garh on the banks of the Pahonj, not far from Kunch.

This ruler of Sharwa had been harassing the unfortunate Trilochanpal of Lahore in the east while Mohammed pressed hard on the latter from the west. Trilochanpal sought to end the enmity by seeking the Sharwa ruler's daughter in marriage for his son, Bhimpal. But despite the nuptial bond Sharwa still re-mained unreconciled, say the Muslim chronicles. Once when Bhimpal went to Sharwa to bring his bride, he was kept in detention. But the common danger that they all faced from Mohammed at last created a bond of commiseration between the two.

Chand Rai abandoned the Sharwa fort so that he may not be besieged and starved into surrender. Mohammed occupied Sharwa fort and town and followed in Chand Rai's wake. A battle ensued on the night of Januray 9, 1019 A.D. Mohammed captured a number of Chand Rai's elephants and

drove away with them to Ghazni.

On page 44 of his book, Prof. Habib observes that Mohammed "had rolled in immense riches but had only disgusted the Indians with his faith. 'The plundered people were not likely to think well of Islam . . . when it left behind an everlasting story of plundered temples, desolated cities and trampled corpses. As a faith Islam had been morally disgraced, not elevated. The booty amounted to 3,000,000 dirhams.'"

The slave market price of ordinary defenseless Indian farmers, sweepers, women and children dragged in their thousands to Ghazni used to be two to three dirhams. So in addition to the plunder in cash, bullion, gems and jewelry, Mohammed made millions by selling Indian prisoners as slaves by the thousand. Fanatic, orthodox, heartless Muslims flocked in their hundreds from as far as Mawarun, Nahr, Iraq and Khorasan to Ghazni as soon as news spread every year of the robber Mohammed's return to his native country laden with Immense spoils.

Like wriggling fish and cackling poultry pulled in the haggling between vendor and customer, Indian men women and children caught and put in cages, and tethered like animals used to be poked and felt to assess their value by prospective buyers oggling at them for possible use as objects of lechery or beasts of toil and burden. Those fairs used to be filled with the fair and the dark, the rich and the poor, all commingling in one common slavery.

Mohammed is without justification and proof credited with building a mosque and a college at Ghazni. But Mohammed was too shrewd and too much of a miser to ever spend money on any buildings. Nor did he have any time to spare to think of such constructions when year in and year out, he spent in organizing raids to distant parts and having just enough time to deposit his spoils before he started on another nefarious raid. What is believed to be Mohammed's mosque and college in Ghazni could only be the Hindu temple and college of pre-Muslim Indian Kashtriya rulers of Ghazni.

Trilochanpal and his son Bhim, defeated but not crushed, still held their own in the Doab. Rai Nand of Kalanjar in Bundelkhand and the ruler of Gwalior, visualizing the common danger to all Indians from Mohammed, had taken the cudgels against Rajyapal, the ruler of Kanauj, who had earlier surrendered to Mohammed and had been terrorized into becoming the latter's accomplice. The rulers of Kalanjar and Gwalior marched against the renegade Rajyapal and killed him for deserting the patriotic forces and shirking his duty as a Kshatriya. Both of them now decided to make common cause with Trilochanpal in preparing to resist Mohammed's next invasion.

The anticipated raid came in the winter of 1019 A. D. Mohammed crossed the five rivers of the Punjab and the Yamuna and Ganga. Trilochanpal withdrew beyond the Ramganga (alias Rahib). Mohammed's detachments swam the river on the inflated skins of slaughtered cows and after repulsing the feeble resistance put up by Trilochanpal, plundered and destroyed Bari, a newly built town to the east of the Ganga. Rajyapal had founded Bari after Kanauj had been destroyed by the invading Muslims. It is a pity that in spite of the alien Muslim invaders having done nothing but pillaged and destroyed city after city during their rule, current Indian texts credit them with founding innumerable imaginary cities.

Instead of confronting Mohammed together, Nanda's forces marched against him after Trilochanpal's host had been dispersed. Nanda had a large army consisting of 36,000 horses, 40,000 foot and 640 elephants, allege Muslim chroniclers. Sighting from a Mountain fortress, Nanda's serried phalanx pressing down toward him, Mohammed's heart sank within him. For a moment he regretted his foolhardy undertaking. But on his side the Rai too was getting jittery. He struck camp at ■ day's march from Mohammed's position. At night he kept pondering over the clash that was inevitable the next day. Just before dawn he had second thoughts. His courage failed him and leaving all his heavy baggage, he withdrew precipitately. After daybreak, Mohammed's reconnaissance units finding no movement in the enemy camp, assured themselves that it was no trap. Then making ■ swoop on the camp Mohammed ransacked. He captured 580 elephants from Nanda's cavalry and 280 from Trilochanpal. Thinking that this was just about enough for that year and knowing that the Punjab being still unsubdued his retreat could be blocked, Mohammed rapidly withdrew to Ghazni with his spoils.

Since his career as an international robber gangster was paying excellent dividends, Mohammed now thought of subduing Punjab and making it a Muslimistan so that he could create a permanent base on the Indian soil itself to stab and lacerate India still more.

His first targets were the frontier tribes of Swat, Bajur and Kafiristan, who worshipped the Sakya-Sinha and had "not yet put the yoke of Islam round their necks". Mohammed's brutalities

perpetrated on these simple, rustic folk living in the Kirat and Nardin (alias Nur) tracts along the Nur and Kira rivers (tributaries of the Kabul river) forced them to accept Islam.

Lahore Lost for Ever

Mohammed had come halfway to Lohakot, the mighty Indian checkpoint dominating the Kashmir Pass. The thought that he who mowed down everything before him had to beat a meek retreat from Lohakot rankled in his mind as an insult to his arms. He tried it once again but staggered back and decided to confine his depredations to the population of the Punjab plains. Trilochanpal hail died soon after the Ramganga battle. Disappointments, misfortune and disgrace had broken him and his household. He failed to organize any resistance at Lahore; this brought about the loss of the Punjab to the Hindus. Mohammed appointed a Muslim governor at Lahore and lesser Muslim satraps in charge of garrisons at other important places throughout that sacred area. That ended the rule of the Hindu Kallur dynasty in the Punjab. Al Biruni says about the Kallur Hindu royal family, "They were men of noble sentiment and noble bearing. In all their grandeur, they never slackened in the desire of doing what is good and right. Bhimpal, the last surviving heir had fled to the Rai of Ajmer. There he died in 1026 A.D."

With the Punjab won for Islam, Mohammed could safely come up to Lahore. He advanced in the winter of 1022 A.D. from his native Ghazni and invested Gwalior. As usual the hamlets outside the Gwalior fort were sacked and burnt. Its inhabitants were subjected to torture and many converted to Islam. But Gwalior fort held its head high as the bedrock of Hinduism. Finding it difficult to win, Mohammed offered to clear out if offered a face-saving pretext. To get rid of the beast, he was offered 35 elephants. It could be that the elephants he rounded up from stables outside the fort may have been falsely faisted as those demanded in ransom. It was a common weakness of Muslim chroniclers to disguise shameful defeats and retreats by glowing descriptions of glory and victory.

Having had to turn back from Gwalior almost empty-handed, Mohammed struck in another direction. He besieged the township of Kalanjar, the head quarters of Rai Nanda. Here too he fared no better. The 300 elephants he had rounded up from the countryside by terrorizing the poor *mahouts* and raiding Undefended noblemen's stables, were claimed as having been paid by Nanda as the price to buy peace from Mohammed. But Mohammed, the vagabond outlaw that he was, who always itched to let loose an and of rape and murder, torture and destruction, conversion and desecration, was not the one to go whistling back to Ghazni with a present of just 300 elephants. Partisan and communal Muslim accounts have also foisted some self-composed verses in praise of Mohammed as those written by Rai Nanda to flatter his dire enemy Mohammed.

It is wellknown that even the renowned fawning Persian poet Firdausi was hounded away by Mohammed Ghazni on pain of being trampled to death under elephant feet. Such a Mohammed would hardly be humored, much less moved, by a few verses written by Nanda. On the other hand, Nanda who was a sworn enemy would hardly compose poems to pay tribute to Mohammed!

Mohammed was despondent. His star did not seem to be in the ascendant any longer. The reckless life he had led so far affected his health. Early symptoms of consumption were showing up. The rigors of camp life became too much for him to bear physically and psychologically. But nevertheless, he still wanted to desecrate some more temples and loot their property.

On return to Ghazni after his defeat at Kalanjar and Gwalior, Mohammed held a grand muster of his armed forces. The army of hooligans and robbers numbered 54,000 horses, 1,300 elephants (though at the time of his death, Mohammed was said to have been the owner of 2,500 elephants) and over 100,000 footmen.

With this huge force Mohammed crossed the Oxus river to overawe the transoxanian chiefs. Alitigin, the ruler of Samarkand was captured, put in chains and produced before Mohammed. After torture and humiliation, he was sent to an Indian prison to die a slow death there.

Samarkand, a prosperous ancient Hindu township was transformed into a Muslim metropolis by similar cruel murderous raids by Mohammed of Ghazni and his predecessors. The building passed off as Tamerlane's tomb was an ancient Hindu palace. One has only to see the Soor-Sardul sculptural drawing inside the tomb. Soor-Sardul means 'the sun and the tiger (Soorya-Shardul) in Sanskrit. That the figure-drawing inside that building should still bear its Sanskrit name is overwhelming evidence of the building having originated as a palace of the Sanskrit speaking Indians of the good old days!

Around Samarkand lived a brave Hindu tribe known as the Selyuks (perhaps the Chalukyas). Despite extreme cruelty and torture they clung to their ancient Hindu faith. In order to put them inside Muslim surroundings, Mohammed ordered that 4,000 Selyuk families be forced to cross the

Oxus (the ancient Hindu Ashwak region and river of that name) to settle on Persian pasture lands. As they crossed the river, an officer of Mohammed's army, Assalan Hajib suggested that the stubborn unrepentant tribe be pounced upon and drowned in the river. But Mohammed desisted; he feared that such an attempt would provide the reat of the tribe on the other side of the river the opportunity to drown his own soldiers in the same river.

Later, after Mohammed's death, these Selyuks made short work of Mohammed's much vaunted empire and ground it to dust.

Rape of Somnath

On October 18, 1025 A.D., Mohammed set out on one of his most atrocious campaigns which was the very climax of his career, both in respect of the wealth he looted and the atrocities he perpetrated.

He had mustered an overawing force. Word had gone round throughout West Asia that Mohammed was proceeding on one of his most profitable plunder campaigns and that whosoever wanted to murder and loot the infidel Hindus, desecrate their temples and molest their women, all under the holy label of Islam, were welcome to join the marauding host. Thousands and thousands of ruffians and hooligans joined in.

The temple of Somnath, located on the west coast of India, has an un-traceable antiquity. The image of Mahadeva had been worshipped by uncountable generations of Indians, high and low, rich and poor, the learned and the rustic. Even Lord Krishna Himself had worshipped there. The spray of the sea bathed the idol in gay abandon day and night. Millions of people came to worship the deity from all parts of India and throughout the year. On festive days like the Shiva-Ratri, unprecedented crowd thronged the famous shrine. Hundreds of priests kept up a continuous mass worship of the Mahadeva emblem in day and night relays. Ganga water pitchers used to be delivered every day in unending relays from hundreds of miles away for bathing the deity.

Muslim chroniclers say that a chain of gold weighing 200 maunds with many bells fastened to it hung in a corner of the temple. The chain was tugged at to toll the bells to announce to the relays of priests their time of worshipful vigil around the image.

The paraphernalia of attendants at the temple who used to cater to the housing and feeding of worshippers included 500 women workers, 200 musicians and 300 barbers.

The five-yard long Mahadeva emblem stood two yards inside the ground and three yards above the surface. The *Ta-rikh-i-Zaimul-Ma-asir* records that the light inside the inner dark sanctuary was reflected and magnified manifold by the rays of shining gems attached to hanging lamps.

Mohammed's forces reached Multan by the middle of November. There he made careful preparations for crossing the Rajasthan desert. Every man was ordered to carry enough water and corn to last for several days. As an additional precaution the 3,000 camels meant for carrying away the eventual loot were made to carry additional food and water.

The Rai of Ajmer was reported to have fled at the approach of Mohammed's army of ruffians. Mohammed sacked the undefended open city. Historians had better take note that the monuments like the palace in the center of the old town, the so called Moinuddin Chisti tomb and the Adhai-din-ka-zopda, which are being falsely ascribed to Muslims, have existed since pre-Muslim times. The Rai of Ajmer and his ancestors lived in those monuments and it is they who built them and not the usurper Muslims.

Mohammed then moved to Anhilwar Patan, the then capital of Gujarat, slaughtering cows, desecrating temples, burning down villages and spreading terror everywhere. Anhilwar Patan abounding in riches was left undefended. He then moved along the Saraswati river and finally arrived in the outskirts of Som-nath on the second week of January, 1026 A.D.

The day Mohammed arrived and encamped outside the Somnath township, it was a Thursday. The news of the presence of Mohammed outside the township spread inside the township in no time. People were anxious about their future, for Mohammed's horror stories traveled faster than him. The very next morning, a Friday when Muslims always undertake their attacks be it on neighborly Jews in the Prophet's time or now under Mohammed's time. The mangonels and the catapults started hurling boulders and naphthas inside the holy city of Somnath. Parts of the outer wall of the city were damaged and Mohammed's men tried to enter by force through the openings but they were repulsed. Throughout the night Mohammed's men continued to throw flaming torches to houses near the wall. It was on Saturday that Mohammed's men succeeded in breaking into the outer defenses of the township. A dreadful slaughter followed. The fight went on unabated till the evening

of Saturday and the temple was still out of the reach of Mohammed's men. It is a matter of national shame that none of the neighboring Hindu rulers sent help in time to fight Mohammed and his men. The usual carnage followed.

But on Sunday morning news came that a Hindu army was on its way to face Mohammed. Had the Hindu army made a lightning swoop he would have been badly trapped. But now he got time to prepare himself. He left a part of his force to continue the siege and harass the residents of Somnath while he took the rest to meet the Hindu army that had come to avenge the desecration of the temple.

Somnath Stormed

A few miles outside the town the two forces met in a head-on clash. The Hindu side continued to receive reinforcements sent by different neighboring chieftains. However, the Hindu army had the disadvantage of being outnumbered by Mohammed's forces. Also, not being under one leadership they were less effective. However, the Hindu forces fought very bravely and at one point Mohammed almost lost heart. Reduced to desperation, Mohammed himself took charge with a 'do or die' resolve. This somehow broke the back of Hindu defenses.

The remnants of Mohammed's troops rushed to the besieging comrades to storm the sacred temple. The resistance of the battle weary citizens inside broke down. Entering the temple, Mohammed's men cut the priests to pieces, maimed many hundred attendants and subjected others to beastly indignities. The temple's fabulous treasure vaults were ransacked and packed in thousands of bundles.

In a fanatic glee, Mohammed struck a blow to the Somnath emblem. It broke into two big pieces. One part was transported to his residence in Ghazni; it was later buried in Ghazni's hippodrome by the side of the Chakraswamin idol. The other part of the Somnath idol has been fixed in front of the (ancient Hindu Ghazni temple now converted into a mosque) Jama Masjid for Muslims to scrape their shoes on.

The story that scintillating gems gushed out of the broken lingam is a concoction. The Somnath emblem was a solid piece of rock. The jewels were plundered from the temple troves.

With the rape of Somnath complete and that sacred shrine turned into a mosque for the first time, Mohammed regrouped his forces to march against Paramadevarai of Anhilwara, who had organized the relieving expedition and reduced Mohammed to desperation. Not having had time to reorganize his army after the disastrous battle in the defense of Somnath, Paramadevarai was not strong enough to meet Mohammed's challenge. He took refuge in the island fortress of Khandah on the west coast. Mohammed's forces led an attack at low tide. Caught literally between the devil and the deep sea Paramadevarai could effect his escape but the fort with all its treasures fell into Mohammed's hands.

Mohammed assigned the governorship of Somnath to Devasuran pronounced Debashilim, an ascetic who lived at the temple and who was among the few to remain alive. That ascetic continued to send for some time the agreed tribute to Ghazni squeezing it out of the local people. He was soon murdered by one of the locals.

Mohammed loaded the 3,000 camels and thousands of horses and elephants with the immense spoils that he had collected in this campaign. Such was the fabulous treasure that he carried away that no monarch in India had even a 100th part of that wealth in his treasury.

Several rulers of Rajasthan on getting word of the catastrophe at Somnath decided to muster their forces and prevent Mohammed from getting away with that sacred treasure of Hind. Foreseeing such an eventuality, Mohammed had struck out on a new route across the Sind desert to Multan.

A Hindu devotee of Somnath, who had been forced to serve as a guide to lead the army through the desert toward Multan, himself got confused and Mohammed's forces lost way. For several days the army had to go without water. In rage, believing that the poor Hindu sadhu had purposely misled them, Mohammed had him cut to pieces. Later the army found water but was harassed by Jat guerillas. Mohammed, however, succeeded in escaping with all the looted treasure intact. The Rajput chieftains once again displayed the traditional Hindu weakness of learning nothing and forgetting everything. The most daring and atrocious robber thus got away with the stupendous loot while Hindu armies cooled their heels in the hills of Rajasthan.

End of Ugly Mohammed

Mohammed now was nearly at the end of his life. After nearly thirty years of rape and rapine, massacres, loot he was now nearly 63 and could not bear exertion or hardship of any kind. With death staring him in the face, Mohammed became keenly aware for the first time that he could not

take with him even the smallest trinket from among the heaps of jewelry looted by him over the years. On April 27, 1030 A.D. Mohammed ordered all precious stones and gems from his treasury to be laid out before him. Like a greedy, thirsty miser he kept on looking at them, as if he wanted to drink in with his eyes all the splendor of the wealth. On April 28 he ordered all his horses, elephants, camels to be arrayed in front of him. He was as though taking a last inventory of all his loot in a 50-year career of sin and brigandage. It is said that the animals greeted Mohammed by waving their tails. The sight made Mohammed weep bitterly. The bastard finally died on April 30, 1030 A.D. The man was undoubtedly Islam's most disgusting and unscrupulous defender. He brought eternal disgrace to that religion.

4

Mohammed Ghori Terrorist & Tyrant

Mohammed bin Qasem, Mohammed Ghazni and Mohammed Ghori form the trinity Muslim Mohammeds, who spread terror and horror in India and other countries, which had the misfortune of attracting their depredations. Nothing was too mean or too beastly for them. They should have been ashamed even to sport the name of Prophet Mohammed, said to be the apostle of peace (Islam).

While humanity as a whole has been shamed by the brutal acts of tyranny and torture, pillage and persecution of this rare species of homo-sapiens, it is a pity that far from being apologetic or disowning such monsters, many Muslims in India gloat over their shameful exploits. They go still further in glorifying the acts of terror and horror committed by those three and their tribe which ruled India until 1858. Such moral support of tyranny and violence, rape and rapine, can never bring about friendship and understanding between the Hindus and Muslims. They can unite only if Muslims of today express shame and horror and make a psychological breakaway from that gory past instead of flaunting the invaders' names as Ghazis. It is a matter of common experience that a person who seeks better relations makes a clean breast of his past. But far from that, Indian historical text books have successfully suppressed the misdeeds of the Muslim rulers of India and given their atrocious regimes a gloss of false glory, spurious luster, fake glamor and deceptive splendor.

In the name and cause of Hindu-Muslim unity let histories tell people - both Hindus and Muslims - exactly what happened, how it happened. Let not people be lulled into the belief that Muslim regimes perpetrated murders and massacres all out of deep fraternal feelings for the Hindus. Such prevarications make nonsense of history by adulterating it with communalism and politics. What is being taught today at schools under the guise of Indian history, therefore, is rank communalism loaded in favor of Muslims. While Moghul courts reeked of sodomy, prostitution, eunuchs, harems, stupefying drugs, drunken orgies and unending murderous designs, they are atrociously and shamelessly described in Indian text books as shedding a pleasant glow of regal glory, piety and justice. While the 1,000-year-long Muslim rule in India was nothing but unashamed and barbarous plunder of the Hindus and a series of massacres, murders, desecrations of Hindu shrines, raping of Hindu women, kidnapping of Hindu children and selling away of thousands of Hindus as slaves, those regimes have shamelessly been described as models of administration.

By such perversion of truth our histories are spoiling both the Hindus and Muslims. In making the Muslims believe that all that their ancestors did was glorious, we are denying them a chance to improve and inviting them not only to repeat their atrocities but do better. And by deluding the Hindus that the hellish treatment they got under a millenium of Muslim rule was the best they could expect, we are insulting their intelligence and their warlike tradition.

The histories that are being taught in Indian schools and colleges and presented to the world through official channels are thus cock and bull stories. Instead of bringing out the horror and tragedy of those ghastly nightmarish one thousand long and weary years in all their horrid detail, the public is being cheated into believing that thieves, robbers, gangsters, highwaymen, idol-breakers, butchers and desecrators like Mohammed Qasem, Mohammed Ghazni, Mohammed Ghori, Ghulams, Khiljis, Lodis, Tughlaqs and Babar, Humayun, Sher Shah, Akbar, Jahangir, Shahjahan, Aurangzeb and all their degenerate progeny and paraphernalia with their blood-dripping swords and Hindu-baiting hordes ushered nothing but a benign era of peace, prosperity and communal amity. This amounts to nothing but an instigation to the Muslim community not only to get away with it all but to yearn for repeating their ancestors' feats. Therefore, if history is meant to be taught to future generations so that mistakes of the past and failures of yore may not get repeated then current Indian histories must fulfil an exactly opposite role.

Mohammed Ghori's inroads into India are part of that horrid millenium. While the interval between Mohammed Qasem's and Mohammed Ghazni's depredations in India was of 300 years, that between Mohammed Ghazni's and Mohammed Ghori's atrocious raids was less than 140 years. And after Mohammed Ghori the halter of tyrannical and parasitical Muslim regimes got permanently fixed round India's neck.

If at all, therefore, this part of Indian history has any lesson to teach its students, the administrators and the public in India, it is that the nation will wake up and bestir itself on the very first raid on its border. The raiders must be regarded as a pest to be traced back to their source, even if it is in distant Arabia and destroyed once for all.

Since India failed to do this for 75 years before Mohammed Qasem could enact his devil dance on the sacred Indian soil, and since subsequent Indian rulers from Prithvi Raj to Pandit Nehru have been guilty of the same failure, India now has a monstrous problem on hand which is threatening her very existence as an independent Hindu nation.

Unreliable Hindu Historians

Mohammed Ghazni's wealth and empire, amassed through thievery and robbery, was soon dissipated by his descendants. But from the wreck and debris of that flotsam of sin and crime arose another monster called Mohammed Ghori. Though born almost 140 years apart, the names of Mohammed Ghazni and Ghori, are coupled like twins in Indian history because their atrocious raids into India bear a close similarity in their frequency and depredations. The operating base of both was Ghazni since the Ghoris had come to supplant the Ghaznavids in the latter's home town. The only difference was in their end. While Mohammed Ghazni got away with it all from this world, Mohammed Ghori met his doom in the midst of his atrocious career by being murdered.

Muslim chronicles refer to this beastly man with the high-sounding and tongue-twisting title: Sultan-ul-Ghazi Muizzud-dunya waud-din Abdul Muzaf-far Muhammad bin Sam.

On page 85 of the Hindi book titled 'Delhi Sultanate 711 to 1526 A.D.' Dr. Ashirbadi Lai Srivastava tells the reader that since Mohammed Ghori "was a devout Muslim he considered it his sacred duty to destroy idolatry in India and convey the message of (Prophet) Mohammad to the Hindus." Dr. Srivastava adds that Mohammed Ghori's "other motive was laudable (and welcome)." This is a typical instance of how Indian historical text books have been loaded with nonsensical statements. Was India suffering from a dearth and poverty of sacred messages? Had not India already got Lord Krishna's 'Bhagwad Geeta' and Shankaracharya's monotheism and the Vedas and the Upanishads? And it is the height of chicanery, sophistry and sycophancy to be told that Prophet Mohammad's message (sic) was laudably spread in India by such robber gangsters and degenerate desperadoes as Mohammed Qasem, Ghazni and Ghori and a lecherous Akbar and a treacherous Aurangzeb. But that is Indian history a la Srivastava, Ishwari Prasad and Tara Chand. What a pity!

Mohammed Ghori's first raid in India to spread Prophet Mohammad's message, as our histories assert, was in 1175 A.D. His destination was Multan -a city of gold and sacred place of Hindu pilgrimage from which marauder after Muslim marauder since the time of Mohammed Qasem had looted caravan loads of fabulous gold, pearls, gems and costly jewelry.

Multan was at that time under the rule of erstwhile Hindus or their descendants who had been terrorized into accepting Islam, generations ago. These converts and half-castes who hated Islam for its atrocious record but had been barred re-entry into Hinduism by stupid Hindu orthodoxy are misleadingly referred to in Muslim chronicles as Karmatians. In Mohammed Ghori's assault Multan once again went through the usual blood-bath and pillage reducing all its inhabitants to poverty and destitution and leaving the terrain bleak and scorched.

He then pushed on to Uch, a Bhatti Rajput principality in the upper Indus region. Through treachery and misrepresentation he secured entry for a large group of his men into the walled town. The Bhatti ruler was murdered and both his wife and daughter were dragged into Mohammed's harem. The city was laid waste and all its wealth plundered.

Elated by his success in the first assault Mohammed Ghori undertook a more ambitious raid but came to grief. In that second raid he set his sight on distant Anhilwad Patan, the capital of prosperous Gujarat. The kingdom was then ruled by a young Hindu prince of the Baghel dynasty, Bheemdev II. But such was the valor and spirit of this young Hindu prince that he not only routed Mohammed Ghori's horde but chased it out of India. Such was Ghori's debacle that for twenty years thereafter he dared not cast his evil depredatory eyes on Gujarat.

Finding Hindu kingdoms too strong, Mohammed Ghori decided first to wrest the Punjab from its Muslim Ghaznavid rulers. In 1179 A.D. he led an army against Peshawar and captured it from

the Ghaznavids.

Emboldened by his initial success against the weak and degenerate Ghaznavid rulers of the Punjab, Mohammed Ghorī marched his forces to their citadel Lahore. The fort of Lahore, built by the Hindus hundreds of years before even Mohammed Qasem, has been falsely attributed to Akbar because of Jahangir's deceitful claim in his father's favor. That fort was lost by Khusru Malik, the Ghaznavid usurper, to Mohammed Ghorī in 1181 A.D. The Malik had to propitiate Ghorī's Islamic fury by surrendering a large part of his wealth and parting with his dear son. The latter was taken as a hostage by Mohammed Ghorī which was a cruel practice initiated by barbarian Islamic marauders who swore by the holy names of Allah and Prophet Mohammad. By tearing filial and family ties the Muslim barbarians kept their naked Islamic swords menacingly hanging over the necks of both the sons taken to their courts as hostages and on the sorrowing parents hundred of leagues away, each wondering what would be happening to the other.

In 1182 A.D. Mohammed Ghorī struck against Dewal alias Karachi and subduing the entire countryside to the shores of the Arabian sea, with his devastating swoop, returned to Ghazni with immense spoils.

Two years later, in 1184 A.D. Mohammed Ghorī once again raided the Punjab because Khusru, still the nominal ruler, had stopped sending the usual usurious tribute to Mohammed Ghorī. Between these two tyrannical Muslim marauders Khusru Malik, the Ghaznavid and the raider Mohammed Ghorī, the Punjabees, constantly subjected to plunder, were ground to poverty and utter destitution. Sialkot fort was placed in charge of Ghorī's officer Husain Kharmil.

Khusru Malik deeply resenting the erosion of his kingdom, authority and wealth sought the alliance of a Hindu tribe called Gakkhars and laid siege to Sialkot. At this time, Kashmir was still under Hindu rule. King Chakradeo was on the Kashmir throne. Unfortunately, he and the brave Gakkhar tribe were not on good terms. As a result, while the Kashmir Hindu ruler helped the invader Ghorī, the Gakkhars aided the Punjab Muslim ruler Khusru Malik. Working at cross purposes out of their folly, they helped their own ultimate destruction at the hands of alien Muslims.

Khusru Malik had to give up the siege of Sialkot. He had to rush back to save Lahore from another of Ghorī's raids. The then Hindu ruler of Kashmir, Vijaydeo was his ally. Ghorī's repeated attacks being all repulsed he resorted to the usual treachery. He deceitfully offered to lift the siege and return to Ghazni if Khusru Malik came in person to negotiate a treaty. When Khusru appeared in the Ghorī camp he was put under arrest and deported to Gharishistan. Later in 1192 A.D. Khusru Malik was murdered in prison on Ghorī's orders. This very 'honorable' Muslim practice of luring a powerful foe to one's camp on the pretext of negotiating peace and later putting him in a dungeon and murdering him was also emulated by the 'great' and 'noble' Akbar in reducing fort Ashirgarh four centuries later.

The end of Ghaznavid rule made Ghorī the master of Sind and the Punjab. Even as Pakistan is using today, those two Hindu provinces as a springboard for its raids against Hindusthan, Mohammed Ghorī prepared to attack the then Hindu ruler of Delhi and Ajmer, Prithvi Raj Chauhan.

For nearly four centuries Hindudom had shrunk and recoiled in the face of barbarous Muslim attacks. And yet the numerous Hindu principalities failed to see the writing on the wall. Instead of surrendering their individual splinter royal ties and merging into one sovereign power, they remained engrossed in petty divisive disputes and unwittingly hastened their ruin at Muslim hands. Hinduism unfortunately beguiled into submission and surrender and humiliating appeasement by pen-pushing paper-heroes, tin-gods and milk-sops; it badly needs heroes like Shivaji, Guru Govind Singh and Rana Pratap.

Ever since Muslim invaders got entrenched in the Indian subcontinent they always lived by raiding neighboring Hindu territories. Thus whether it was Mohammed Ghorī or Khusru Malik, the Muslim usurper of the Punjab, they all kept up their raids against the shrinking Hindusthan. And it is the millenium old practice which is still afflicting Hindusthan.

Hindu Stabbing Hindu

In 1191 A.D. Mohammed Ghorī was prepared to carry his depredations deeper into Hindusthan. His troops marched to Sirhind alias Bhatinda. A small Hindu garrison which held the fort and the township was taken by surprise. Yet the brave Kshatriya soldiery put up a tough fight. Apprehensive of defeat at the hands of such a small band of Hindu warriors, Ghorī practiced his usual treachery and deceit. He offered to lift the siege and return if select Hindu military leaders went to his camp to discuss the terms of surrender. Being too honest and unsuspecting, the Hindus who went to negotiate

the treaty were held as hostages and the garrison asked to surrender on pain of their leaders being tortured to death.

After Sirhind alias Bhatinda was won through treachery, it was placed under the command of Ziauddin by Ghori. Learning of that catastrophe, Prithvi Raj, the warrior ruler of Delhi, rushed a strong army to the scene and besieged the fort and township of Sirhind. Sycophant Muslim chroniclers have, as per their pernicious habit, always given grossly inflated figures for Hindu armies and understated the strength of the Muslim marauders and claimed victories for the latter. In the present instance they state that Prithvi Raj's Hindu army consisted of 200,000 foot and 30,000 horse. These figures are a dishonest preamble to explain away the crushing defeat inflicted on Mohammed Ghori by Prithvi Raj.

Prithvi Raj recaptured Bhatinda alias Sirhind for Hindudom after a gruelling 13-month siege. Mohammed Ghori hearing of the disastrous surrender returned with a mighty horde of Muslim marauders. Ghori's desperadoes were no match to Prithvi Raj's brave patriotic Hindus. The former dared not face Prithvi Raj but the traitor Jaichand Rathor of Kannauj offered to underwrite Ghori's raid if he came and crossed swords with Prithvi Raj. A fierce battle ensued. The site is variously stated to be Narayangaon near Panipat alias Taraori alias Tarain (14 miles from Thaneshwar). Ghori's army aided by Jaichand's traitors and mercenaries was thoroughly routed. In desperation Mohammed Ghori who led a last fierce attack personally was himself made to flee for his life according to Muslim accounts. But according to some other accounts, he was captured, bound hand and foot and produced before Prithvi Raj. With the usual Hindu weakness of showing undeserved mercy to fallen and disarmed foes, Prithvi Raj ordered Ghori's release on the latter's agreeing to remit a ransom of 8,000 horses.

This is the second shameful defeat that Ghori had sustained on challenging Hindu might. The first one was inflicted by King Bheemdeo II of Anhilwad. This shows how in Ghori's time both Prithvi Raj and Bheemdeo were strong enough to inflict singly crushing defeats on Muslim marauders.

Had they shown the sagacity, statesmanship and foresight of combining their forces they could have once for all ended the Muslim menace by chasing and exterminating those fanatic and brutal barbarians across the deserts of Afghanistan, Iran, Iraq and Arabia. Instead Prithvi Raj and Bheemdeo quarreled over the hand of the Abu princess and ruined each other.

Prithvi Raj's brother-in-law Samar Singh, the ruler of Chittor, and Rai Govindrai of Delhi distinguished themselves by their great valor in that engagement against Ghori. Govindrai succeeded in inflicting such serious wounds on Ghori that he bled profusely and fell on the field in a swoon leading to his capture by the Hindus.

Shamed into surrender and magnanimously released after capture Ghori returned to Ghazni. Memories of the defeat continued to rankle in his mind. The traitor Jaichand continued to be in league with him which gave Ghori new hope. He again collected a band of select marauders and freebooters from amongst Turks, Iranians, Arabs and Afghans. With his cavalry alone numbering 120,000, he set out for India in 1192 A.D.

On reaching Lahore he sent Kiwan-ul-Mulk as an envoy to Prithvi Raj at Delhi offering feudal submission to Prithvi Raj. Ghori had fondly imagined that Prithvi Raj would be stupid enough to allow him to enter Delhi with his army and once inside he could wreak treacherous havoc. Luckily Prithvi Raj was well advised and could see through the game. He alerted the other Rajput allies and sent word to them to rally under the Hindu saffron standard. Leading the combined army Prithvi Raj set out toward Sirhind alias Bhatinda. Farishta, a Muslim chronicler, has as usual exaggerated the strength of the Hindu army and said that it numbered 500,000 horses and 3,000 elephants.

A fierce battle ensued. Ghori's army unable to sustain the Hindu attacks broke into disorder and started withdrawing to a site several miles to the north of the same Tarain battlefield also known as Talawari. At dusk he sued for a truce for the night. Nurtured in the Dharmayuddha (honorable and sacred rules and conventions of warfare) tradition, Prithvi Raj agreed to the proposal and asked his brave Hindu host chasing the Muslim barbarians to stay its hand.

At the dead of night while the Hindu host was complacently asleep Ghori led a surprise attack. Taken unawares by deceit and treachery the brave Hindu warriors were slaughtered by Ghori's gangsters. Prithvi Raj was killed in the melee. According to some accounts he was captured and put to death. It is said that before being tortured to death, Prithvi Raj reminded Ghori that the latter had been magnanimously granted his life when taken prisoner of war. Ghori, with characteristic villainy replied that he was not so stupid as to release a captured enemy. Our leaders better heed these words. Yet another account says that Prithvi Raj was allowed to return to Ajmer as a vassal of Ghori but

was later put to death.

The epic Prithvi Raj Raso composed by Prithvi Raj's court poet, Chand-bhat, claims that both the poet and his royal patron were taken prisoners to Ghazni. There Ghorī and his rabble of courtiers and civilians in the midst of a drunken orgy expressed a desire to see Prithvi Raj's famous feats of archery. Blinded and captive Prithvi Raj was made to stand in the arena and aim his arrows at iron pans hung at some distance. Prithvi Raj was reputed to be a crack archer who could take an unerring aim at the target blindfold on the clue of a sound emanating from it. Accordingly the pans were struck with a rod, one by one and Prithvi Raj aiming his arrows on the clue of that sound had them pierced. Impressed by the feat, a drunk Mohammed Ghorī roared appreciation of the unique feat. Hearing the peals of the monster's laughter Prithvi Raj aimed an unspent arrow at him and killed the marauder. Of all the above versions the one which says that he died fighting in the battlefield seems more credible.

The second battle of Taraori had fateful consequences. The last Hindu empire came to an end and Hindusthan succumbed to atrocious Muslim rule. With Prithvi Raj out of his way, Ghorī's barbarians went berserk in an orgy of rape, manslaughter and plunder swooping over Kuhram, Saraswati and other places down to Ajmer. At every place a fearful massacre of innocent men, women and children was perpetrated and temples were turned into mosques. For the first time the sacred throne of Hindusthan was polluted by an alien Muslim marauder when Ghorī left his slave Kutubuddin Aibak in Delhi to supervise the runover regions. Prithvi Raj's son, Gola, was allowed to rule in Ajmer as Ghorī's vassal. It was at this time that the fortifications known as Moinuddin Chishti tomb and Vighraharaj Vishaldev's seminary were turned into mosques. That seminary is now known as Adhai-din-ka-Zopda from the two and a half days' iconoclastic fury which reduced that beautiful mansion to dismal ruins.

On Ghorī's return to Ghazni, Ajmer shook off its Muslim yoke and raised the standard of revolt against the atrocious alien stranglehold. This had its repercussions elsewhere too. A Hindu chieftain, Jatwan, besieged the Muslim garrison in Hansi. Kutubuddin Aibak, who was Ghorī's representative in Delhi, rushed succor to the besieged. In the battle that ensued near Bagad, brave Jatwan laid down his life in a bid to resurrect Hindu power.

Kutubuddin, fully trained in treachery by his Muslim masters, feigned friendly alliance with the Dor Rajputs who ruled in Bulandshahr alias Baran, and by deceit and treachery had their leaders kidnapped and held as hostages. Later under threat of torture and murder of the hostages, he made the Rajput garrisons surrender.

Chandrasen, a Dor chieftain put up a brave fight against Kutubuddin but one of his relations, Ajaypal, defected to the Muslim enemy for a big bribe and abetted the destruction of his own patriotic Hindu kinsmen.

This victory brought Meerut under Muslim sway. In 1193 A.D. Kutubuddin deposed the Tomar ruler of Delhi on the plea that he had failed to show enough hospitality to the barbarous Muslim hordes billeted in the metropolis. That marked the beginning of Muslim rule in India from the throne of Delhi.

One of Prithvi Raj's brothers, Hemraj, besieged the Muslim-held fort of Ranthambhore which was garrisoned by Aibak's commander Kiwan-ul-Mulk. In Ajmer, some Chauhan noblemen seized power from Prithvi Raj's son who had accepted Ghorī tutelage bringing shame to his brave and patriotic father's name and house. This shows how dynamic Hinduism never tolerated weak and unpatriotic rulers. Prithvi Raj's son had to flee from Ajmer. Aibak left at the head of Ghorī's Muslim desperadoes and re-established Muslim power in Ranthambhore and Ajmer. Prithvi Raj's son was once more restored to his tutelage in Ajmer but the brave Hemraj was still unvanquished. The Dor Rajputs of Baran now reasserted their independence and Aibak had to rush his army across the Yamuna. It was at this time that he captured what has since come to be called Aligarh.

The Aligarh town, its so called Muslim University and the so called Muslim residents there ought to recall that day on which Aibak forcibly converted their Hindu ancestors to Islam, and changed the name of the town to Aligarh. Their pride in that conversion is totally misplaced. That was a day of personal humiliation, terror and torture to their Hindu ancestors and of shame to entire Hindusthan and Hindudom. India would be a happy and more united country if Aligarh town resumed its ancient name and its citizens once again returned to the Hindu faith which their terrorized ancestors were forced to forsake.

Jaichand Tastes Islam

Realizing that the Rajput rulers of India suppressed through deceit and treachery were once again raising their heads and making it difficult for the stooge Aibak to remain in control, Mohammed Ghori again collected an army of fanatic freebooters and set out for India. He was joined by Aibak's Muslim forces in India largely consisting of forced neo-convert Muslim mercenaries. Their target was Jaichand, a traitor to his country and an enemy of his own brave kinsman, Prithvi Raj. Jaichand was now reaping the fruit of his sin. Ghori having been his erstwhile ally knew his secrets and weaknesses. Jaichand, a traitor and ally of the Muslims, had alienated the sympathy of his Indian colleagues. He ruled over the region around Kannauj and Varanasi.

Seeing Ghori headed against himself, Jaichand despatched advance detachments to engage and harass the enemy but they were repulsed. He then fielded an army himself and stemmed the enemy advance. A battle ensued at Chandawar on the banks of the Yamuna between Kannauj and Etawa. His army fought bravely and Ghori was about to ask for a truce when the oft-repeated quirk of fate turned the scales of battle against the Hindus. An enemy arrow pierced Jaichand's skull through his eye and he was killed. The death of the leader has usually found victorious Hindu armies dissipating their success and fleeing in disconsolate disarray. That same story was repeated at Chandawar for the umpteenth time. Ghori seeing the advantage, relentlessly pursued the fleeing Hindus and slaughtered them with the impotent rage of a fanatic who was on the point of being routed. The slaughter of the Hindus was immense. The carnage went on till 'the earth was weary'. Hindu women were raped and kidnapped by the thousands and little children slaughtered like goats.

While the second battle of Tarain in 1192 A. D. had seen the end of Prithvi Raj's empire, the battle of Chandawar in 1194 A.D. brought Jaichand's vast dominion under Ghori's sway.

Ghori's forces now pressed on to Varanasi, the holiest of holy places of Hindu pilgrimage. Varanasi used to be Jaichand's second capital. Now that he was no more, there was no one to resist Ghori's hordes. Hindus ought to take a lesson from this. Each city and every district must have its own militia to resist the aggressor at every stage.

The Muslim armies desecrated 1,000 Hindu temples converting them into mosques. The great shrine of Vishwanath was once again the victim of Muslim vandalism. It had once before been atrociously pillaged and damaged by Ahmed Nialtigin, 160 years earlier. Ghori's sack of Varanasi was the second Muslim invasion of this famous Hindu pilgrim center. The treasure that Ghori got by ransacking the Vishwanath temple and Jaichand's palace and looting the rich merchants and residents of that sacred city was enormous. In an orgy of manslaughter and massacre, the Muslim armies wrought havoc in that defenseless city leaving no street or lane without its share of slaughtered men and cows and no home from which women and children had not been abducted or forcibly converted.

The immense treasure that Ghori collected was loaded on the backs of a caravan of 1,400 camels and conveyed to Ghazni.

Kannauj however still remained unconquered because it was well defended and Ghori did not feel confident enough to attack it.

Soon after Ghori's return to Ghazni, the Rajput chiefs in north India again asserted their independence and Kutubuddin was kept busy in suppressing their attempts to free themselves and India from the Muslim yoke.

Aligarh, where a section of the population now tenaciously clings to the forcibly imposed faith, took the lead in asserting its independence from Muslim tutelage. Aligarh's old name was Koil.

Kutubuddin hurried thither and succeeded in crushing the Hindu resurgence. In Rajasthan brave Hemraj led the patriotic forces. He again deposed Prithvi Raj's cowardly son. With Ajmer under his control, Hemraj prepared to march on Delhi with his Rajput army. While he was in the process of striking an alliance with other ruling Hindu chiefs, Kutubuddin's forces besieged the Ajmer fort which was under Hindu commander Zentrai. Hemraj hastened to Ajmer with his small band of warriors. With Muslim marauders devastating the countryside and blocking all supplies to the fort, the Hindu garrison was on the verge of starvation. Brave Hemraj, unable to bear the pangs of hunger but still refusing to eat the barabrian enemy's humble pie, burnt himself to death.

On entering Ajmer, Kutubuddin subjected to the usual Muslim blood bath, converted Hindu temples into mosques, raped and kidnapped Hindu women. He deposed Prithvi Raj's weak son unable to pull Muslim chestnuts out of the fire. Prithvi Raj's son was given Ranthambhore fort instead to live under Muslim patronage.

In 1195-96 A.D. Mohammed Ghori returned with another army and besieged Bayana, the headquarters of the Yadav Bharti Rajputs. Despite brave resistance by the Rajputs, Muslim marauders

succeeded in capturing Thangeer fort from Raja Kumarpal and the Vijaymandir-garh fort. The usual Muslim atrocities followed. Wahauddin Tughril was posted as the Muslim governor-cum-marauder for the area. He renamed one of the captured Hindu forts as Suhangarh.

Ghori then moved south and besieged the Gwalior fort. The fort was so well defended by Raja Sulakshanpal that Ghori had to lift the siege and leave lest his own forces be starved into surrender in a hostile territory. Later, however, with his usual treachery, Ghori sent Wahauddin Tughril to besiege the fort. Tughril succeeded in cutting off all routes leading to the fort and blocking all supplies for 18 months which forced the defenders to withdraw and leave the fort for the alien invader to occupy.

In 1196 A.D. the Meds and the Chauhan clans in Rajasthan asserted their independence against Ghori. They besieged the Muslim garrison in Ajmer. Ku-tubuddin hurried to relieve the hard-pressed garrison but was defeated on the field. He sought shelter in Ajmer fort. But in the meantime some reinforcements sent by Ghori from Ghazni arrived at Ajmer and the Rajputs had to lift the siege.

Leaving Kutubuddin to hold on to the territories won in India, Ghori left for Ghazni. He had troubles in west Asia. The ruler of Khwarizm had inflicted a crushing defeat to Ghori's forces in 1204 A.D. in the battle of Andkhud. With great difficulty could Ghori reach Ghazni alive. In the resulting treaty Ghori had to surrender all his territory in west Asia to Shah Alaaddin of Khwarizm. When news of the defeat and rumors of his death spread to the Punjab, the people there rose in revolt against the administration. A Muslim courtier killed the governor of Multan and seized power. The Gakkhars and other tribes living in the region between Lahore and Ghazni also rose in revolt.

Complete chaos reigned in the Indian territories that had been overrun by Ghori. There was no security to life and property. Dacoits and unruly elements made orderly life impossible. To suppress the lawlessness and re-assert his authority, Ghori led an army to the Punjab, once more. He sent for Kutubuddin Aibak in Delhi to come and join him. Kutubuddin was challenged on his way at numerous places by the people of Punjab eager to throw out the despot. Kutubuddin, however, succeeded in joining his master.

Kutubuddin and Ghori reached Lahore and somehow patched up the affair in the disturbed province. Then Ghori left for Ghazni. On the way, while camping at Damyak, on March 15, 1206 A.D. a group of brave Hindus cut their way through to Mohammed Ghori's tent, chopped off his head and sent it rolling into the dust. Thus died one more Muslim marauder.

5

Prithvi Raj Chauhan The Stupid Emperor

The career of Prithvi Raj Chauhan has a tragic irony of its own. Though among the bravest of India's warrior heroes, his political naivete bordering on stupidity caused India to knuckle under Muslim rule and usher in an era of unmitigated rape, plunder, chaos, repression and religious conversions which lasted for 600 years.

But what is more tragic is that the Prithvi Raj trait of blundering generosity has continued to haunt all of India's rulers ever since down to Mohandas K. Gandhi, Jawahar L. Nehru and Lal Bahadur Shastri. While the former two, like Prithvi Raj, showed misplaced clemency to the invader and bartered away large chunks of Indian territory for some illusive peace, the latter failed to win back Lahore and Sialkot and the occupied part of Kashmir in the finest hour of India's victory. It will be a day to celebrate when the Prithvi Raj spell of frittering away of India's advantages will be exorcised and Indian rulers will once again restore Hinduism to the territories it owned and ruled before Mohammed Qasem's depredations.

Born in 1159 A.D. Prithvi Raj was the last Hindu emperor of India and yet I was he who inflicted some of the most crushing defeats on Muslim invaders. Star in spite of putting their armies to rout he committed the blunder of not following the pest to its source and making an end of it. His portrait should hang in Indians Cabinet room and Parliament House as a warning to India's future rulers. It is a pity that though Prithvi Raj ranks amongst some of India's greatest warriors some vital details of his career remain unknown. The alien Muslim spell on India has been so blighting that no body seems to have bothered to piece together the life story of this great warrior and last Hindu emperor from beginning to end. This is a measure of India's tragic neglect of its brave and patriotic traditions.

Prithvi Raj Chauhan is also known as Rai Pithora. The surname Chauhan is the corrupt form of Chahaman. This solar dynasty hailing from Sambhar and Ajmer has given India some of her most distinguished rulers. A scion of that family, Vigraharaj IV, was not only a great warrior and ruler but also a celebrated scholar who wrote a Sanskrit drama.

Prithvi Raj's father, Someshwar, was the brother of Vigraharaj IV. The story of Prithvi Raj and his ruler colleagues of different principalities in India engrossed in their petty squabbles and enmities while Muslim hyenas prowled on India's borders, make depressing reading.

Bheemdeo, the ruler of Gujarat, had killed Prithvi Raj's father Someshwar in battle. Prithvi Raj was, therefore, itching to avenge his father's death. An opportunity presented itself when Bheemdeo asked for the hand in marriage of Ichchhini Kumari, the daughter of Jait Parmar, the ruler of Abu. When his suit was rejected, he threatened invasion. Jait Parmar sought Prithvi Raj's help. Prithvi Raj was only too willing to oblige because he had an old score to settle with Bheemdeo. In the battle fought on the banks of the Sabarmati river within Bheemdeo's territory, Prithvi Raj inflicted a crushing defeat on the former. A grateful Jait Parmar then gave his daughter Ichchhini Kumari in marriage to the proud victor Prithvi Raj.

Prithvi Raj's capital had been Ajmer. That non-descript modern name derives from the delightful Sanskrit word Ajaymeru. What is currently known as the Moinuddin Chishti tomb, the Taragadh, the Adhai-din-ka-Zopda, the An-nasagar lake and the city palace, all existed during Prithvi Raj's times. They were part of his fortifications. And yet they have been falsely ascribed to subsequent Muslim usurpers by sycophant chroniclers. The palace in Ajmer town, mischievously credited to Akbar, was the palace in which Prithvi Raj used to stay when in town and not in the nearby mountain fortress of Taragadh.

By a stroke of luck Prithvi Raj also became the owner of the large territories forming part of the kingdom of Delhi. Anangpal, the maternal grandfather of Prithvi Raj, ruled in Delhi. He had two daughters. One of them was the mother of Prithvi Raj while the other had a son called Jaichand who ruled at Kannauj. Having no son, Anangpal willed away the kingdom to Prithvi Raj.

Obviously, so far as bravery and patriotism were concerned, Jaichand was no match to Prithvi Raj. Anangpal too, in his great wisdom, refused to treat the kingdom of Hindusthan as a chattel to be divided equally between his two maternal grandsons, Prithvi Raj and Jaichand. With unerring judgment he selected Prithvi Raj as his sole heir and successor. He was not the one to countenance any fragmentation of his kingdom. Apparently, Prithvi Raj's weakness in believing in the faithless words of treacherous Muslim invaders, his generosity to his inveterate and unscrupulous Muslim enemies and complacency were later developments.

But wise as Anangpal's choice was, it caused short-sighted jealous and avaricious Jaichand a deep heart-burn. He felt specially piqued because he was much senior in age. Burning in ambition to go down in history as an unchallenged emperor of Hindusthan, Jaichand commenced the traditional Rajsooya Yajnya (sacrifice) to proclaim and claim emperorship. He had a daughter called Sanyogita who felt drawn toward Prithvi Raj.

As a matter of cold formality, Jaichand had invited Prithvi Raj to the Yajnya. It is customary for the host, on such occasions, to allocate various duties connected with the ceremony to his kith and kin so that the guests may be well looked after. To spite Prithvi Raj, Jaichand appointed him chief of the palace guard for the duration of the ceremony. Thereby Prithvi Raj had not only to keep standing outside the palace but do humble obeisance to all and sundry. This imposed duty did not quite accord with his reputation as a fearless warrior and patriot who held promise of being a future emperor.

Prithvi Raj made most of the humble role assigned to him by the inimical master of ceremonies and eloped with the latter's daughter Sanyogita who was already head over heels in love with him (A.D. 1175).

This added to the enmity between the two. Prithvi Raj now made Delhi his home. In 1183 A.D. he launched on a career of conquest and annexed Bundelkhand and other adjoining regions.

It was Prithvi Raj's ambition to consolidate his numerous fragmented kingdoms in one country-wide realm under his leadership. And but for his complacency, misplaced generosity, naivete and haughtiness, he held great promise of being one of India's most farsighted, brave and patriotic rulers.

Jaichand, the Traitor

Tradition has it that Prithvi Raj inflicted 14 crushing defeats on Muslim invaders. But he allowed the enemy to hover on India's borders instead of following the latter to his source and

nipping the enemy there. India has committed this blunder umpteen times. It is no use merely turning out hyenas, wolves and tigers from the house, slamming the door in their face and allowing them to go on prowling outside while we sit pretty inside. In the meantime, the simple people in the countryside are ravaged and made to turn against their own country by forced change of religion. Unfortunately, this is happening even today in India and our rulers refuse to learn any lesson from history.

Why teach history in our schools and colleges at all if history is not to teach us any lesson?

But our contemporary leaders are doing something worse. They are fattening and battenning the enemy at the cost of the Indian taxpayer by supplying him with our money and our river waters and wishing him 'many happy returns' of his umpteen invasions.

Jaichand, a cousin of Prithvi Raj, was chafing under imaginary scores he had to settle against the latter. Prithvi Raj's rising fortune, valor and victories, added fuel to Jaichand's fire of envy. He swore vengeance at any cost. He, in league with the king of Pattan, in impotent rage against Prithvi Raj's waxing fortune invited Mohammed Ghori, a Muslim gangster marauder prowling on India's borders. Can one imagine a more stupid and suicidal act?

Ghori was only too glad to have some royal Indian stooges to underwrite his adventure in India and avail himself of their royal protection to wage war against mighty Prithvi Raj Chauhan.

The two armies met at a place called Narain alias Tarain or Taraori in 1191 A.D. According to Farishta, Narain is on the banks of the Sarsuti, 14 miles from Thaneshwar. Genral Cunningham places it on the banks of the Rakshi river, four miles southwest of Tiraori and ten miles to the north of Karnal. Taraori was later named Azimabad.

Mohammed Ghori's army was so thoroughly routed that to save his reputation with his gang he rushed lance in hand in the thick of the fray at the elephant on which Gobindrai of Delhi was mounted. The Rai struck back and inflicted a gushing wound on Ghori's arm with his long lance. A Muslim chronicler, Minhaj-us-Siraj, describes these moments of Ghori's agony: "The Sultan reined back his horse and turned aside, and the pain of the wound was so insufferable that he could not support himself on horse-back. The Mussalman army gave way and could not be controlled . . . When the Mussalmans lost sight of the Sultan, a panic fell upon them; they fled and halted not until they were safe from the pursuit of the victors" (Pg. 296, Vol. II, Elliot and Dowson).

Muslim accounts say that Mohammed Ghori was whisked away by a young Khilji. But Hindu accounts, which seem to be more reliable, assert that Ghori was brought a captive before Prithvi Raj. With characteristic treachery and faithlessness of his tribe, Ghori shed crocodile tears and craved for pardon promising never again to violate India's borders. Prithvi Raj was a fool to believe in the Muslim's promises. He should have been well aware of the depredations and treason since the time of Mohammed Qasem.

In order that such lessons of history may not be lost on the reigning monarch, according to ancient traditions, a monarch's routine enjoined upon him to spend some time every day listening to the history of his ancestors and country.

Either that thoughtful provision had not been continued during Prithvi Raj's time or he failed to derive any benefit from it, and he ordered Mohammed Ghori's unconditional release.

In this Prithvi Raj should have taken a lesson from the Muslims themselves. In Muslim internecine warfare, brother used to murder a brother for the father's throne or at least scoop out the eyes of his fraternal adversary. Had Prithvi Raj dealt the same punishment and meted out justice to the aggressor, he would have saved generations of Indians untold misery and humiliation. Instead, he committed the folly of allowing an injured snake to slither away only to come back with more venom. All that Mohammed Ghori was asked to remit by way of reparations was 8,000 horses which the gangster gladly did.

The success seems to have gone to Prithvi Raj's head. He became progressively unmindful of his royal duties. His wife Sanyogita appears to have exercised an unwholesome influence upon him. They perhaps preferred to live in a romantic isolation!

Prithvi Raj made himself unapproachable even to his counsellors and erstwhile colleagues. He neglected the cultivation of good and friendly alliances with his fellow princes. On the other hand, he alienated the sympathies of many because of his haughty isolation. Chaos and dissatisfaction followed Prithvi Raj's despotic and whimsical behavior. An honest and faithful nobleman, Chamundrai, was put in prison on some flimsy and trumped up charges. The vigilant chief minister, Kalmas, was done to death. This alienated the sympathies of some of Prithvi Raj's courtiers. They plotted against him and secretly extended their help to Ghori. Among the contemporary rulers Bheemdeo was not interested in helping Prithvi Raj because of their old antagonism. Jaichand,

though a near cousin, was a sworn enemy of Prithvi Raj. Jaichand invited Ghori once again to attack Prithvi Raj.

Their second engagement took place in 1192 A.D. again on the same battlefield near Thaneshwar. About 150 princes had gathered under Prithvi Raj's standard but their hearts were hardly with Prithvi Raj. He had done nothing to win their love and loyalty.

Prithvi Raj had also neglected gathering intelligence of the Muslim enemy's armies and moves. Ghori, on his own part, had shown better earnestness of purpose by meticulously collecting all intelligence about Prithvi Raj's army and tactics.

Aware of the great threat that Ghori, aided by Jaichand and some other Hindu princes presented, Prithvi Raj's supporters such as Chamundrai, Samar Sinha and Hamir Hada swore by the holy Ganga water to stand by him in battle at all costs.

When the engagement commenced Indian valor proved superior and Ghori's ranks were broken. As they fell back in disorder and prepared to flee, Prithvi Raj's army, either due to bad leadership or complacency and neglect, fell into disarray and set in disorderly pursuit of the enemy. Assessing the potentialities of the situation, Ghori retreated to a safe distance.

He then negotiated for a truce for the night. Drunk with two easy victories, Prithvi Raj's army consented not to press the attack during the night. They sheathed their swords and snored away with a faithless and treacherous enemy like Ghori licking his wounds. Seeing Prithvi Raj's army complacently encamped and dotingly resting for the night, Ghori led a stealthy but savage attack at the dead of night. Taken unawares, the Rajputs, despite their supreme bravery, were annihilated. Prithvi Raj was captured and produced before Ghori. When Prithvi Raj reminded Ghori of the day when the former had magnanimously allowed the latter to go free, Mohammed Ghori contemptuously replied that he was not an idiot to let loose an enemy. So saying he ordered that Prithvi Raj be tortured to death.. His order was faithfully carried out. A valiant but stupid son of India thus met his death at the hands of a 32-year-old criminal, Ghori.

There is, however, another version about Prithvi Raj's end. See the previous narration on Mohammed Ghori, the terrorist and tyrant. Traitor Jaichand too met a sad end; neither did Ghori die peacefully in his bed among his kith and kin. His head was chopped off in his own tent by a group of Hindu warriors.

The story of Prithvi Raj and Jaichand should serve as an eye-opener to India's rulers and prevent them from repeating for the umpteenth time the same mistake of complacency and naively fattening the enemy on India's frontiers.

6

Kutubuddin Aibak The Slave Sultan

It is a tragic irony of fate that the first alien king within living memory, who enslaved the Indian people and defiled the sacred, ancient Hindu throne of Delhi by barbarities perpetrated in the name of Islam, was himself a slave sold many times over in the slave markets of West Asian Islamic countries.

His name was Kutubuddin Aibak. The *Tabakat-i-Nasiri* (chronicle) says that his little finger was broken from his hand, and he was therefore called Aibak i.e. 'maimed in the hand' ". Some historians, however, believe that Aibak should have been the surname of a tribe and say "the statement of the text cannot be correct". This shows how medieval Muslim chronicles are full of inconsistencies.

Based on those false chronicles, current historical texts tend to mislead the public and the government that the long dynasties of Muslim rulers and noblemen, who through horror and terror infested and 'ruled' over India for one thousand long and gory years, were just and noble. As an illustration we shall quote the certificate of excellence which it gives to Kutubuddin, and then see whether his career justifies it.

The *Tatbakat* says, "Sultan Kutubuddin, the second Hatim, was a brave and generous (sic) king ... in his time there was no king like him from the east or the west. When the Almighty Allah wishes to exhibit to His people an example of greatness and majesty, He endows one of His slaves with the qualities of courage and generosity ... So the king was generous and brave, and all the regions of Hindusthan were filled with friends (meaning Muslims) and cleared of foes (meaning Hindus). His bounty was continuous and his slaughter (sic) was continuous." (Page 299, Vol. II, Elliot & Dowson).

It is obvious from the above passage that the Muslim chronicles and in fact all Muslims considered the "continuous slaughter" of Hindus in Hindusthan (and also, of course, the rape of their women, loot of their property and kidnapping of their children) as acts of the highest generosity, piety, bravery and glory. Communally and politically loaded and slanted Indian histories have ignored the rape, loot, kidnappings and massacres altogether and only picked up the words that Muslim monarchs were 'generous and noble'.

The Indian public and the government must, therefore, clearly realize that every Muslim ruler of India, without even a single exception, was the perpetrator of brutal atrocities whose misdeeds should make every man and brute hang his head in shame. Our historical texts taught in schools and colleges, and official dossiers must, therefore, be suitably amended to adhere to facts and cling to the bitter truth rather than indulge in wishful thinking and fantasies.

Kutubuddin having been a mean slave who would worry about his birth date? His birth date, therefore, remains unknown to history. What is known is that he was a Turk born of a convert Muslim family, condemned to slavery along with numerous others and driven from one slave market to another for sale like sheep.

Who his first purchaser was is unknown. But he was bought and dumped in Naishapur. This name reminds one of the Mahabharata reference to Naimisha-ranya i.e. Naimisha Forest. The word Naishapur should serve to remind the Hindus of their far-flung empire because that is a Sanskrit word.

At Naishapur the slave Kutubuddin's master sold him to the chief Kazi-cum-governor of Naishapur. The name of Kutubuddin's new master was Fakhruddin Abdul Aziz of Kufa.

All the education that Kutubuddin could get at the Kazi's house was to read the Koran and 'slaughter' the kafirs i.e. Hindus.

Not much enamored of the ugly and maimed slave, the Kazi sold Kutubuddin to a group of merchants. Unlike the merchants of today, medieval Muslim merchants did not have hoards of 'black' money but instead had tons of 'red' money i.e. wealth drained away to those lands in rivers of blood by a succession of marauders from Mohammed Qasem to Mohammed Ghori by slaughtering the Hindus and looting their homes.

Kutubuddin now was in his teens and his value was increasing as were his potentialities for Hindu-baiting and brigandage. While the Kazi himself had sold Kutubuddin for a sizable 'red market' price, Kutubuddin's new merchant masters sold him in Ghazni to Mohammed Ghori, a monster marauder, for a fancy 'red market' price.

All Muslim monarchs and marauders in India used to spend their nights and also daylight hours in drinking orgies and sexual revelries. Mohammed Ghori, in that tradition "used occasionally to indulge in music and conviviality", says the *Tabakat* and adds "and one night he had a party, and in the course of the banquet he graciously bestowed gifts of money and of uncoined gold and silver upon his servants. Kutubuddin received his share among the rest, but whatever he got... he gave it all, when he went out of the assembly, to the Turkish soldiers, guards, farashes and other servants ..."

Since Kutubuddin had no conscience left to talk of, by the time he came to serve Mohammed Ghori, and was ready to stoop to any act however mean or gory, he found favor with his unscrupulous master. He was entrusted with higher responsibilities 'until by (Ghori's) favor he was appointed Master of the Horse'.

As commander of Mohammed Ghori's cavalry, Kutubuddin had to participate in a campaign jointly undertaken by the rulers of Ghor, Ghazni and Bamian (a region of Afghanistan where towering Buddha statues and carved caves should remind the Hindus of their ancient conquests and empires) against Khorasan. The field training that Kutubuddin got in this and other campaigns stood him in good stead in conducting his atrocious campaigns in Hindusthan later. "He held the command of the foragers, and one day while in quest of forage, he was unexpectedly attacked by the enemy cavalry." He was taken prisoner and put in fetters. Later, however, his captor Sultan Shah having been defeated, Kutubuddin was brought back in fetters riding a camel to his master Mohammed Ghori.

Kutubuddin was released and rewarded with the gift of the districts of Kahram. Such gifts in those times conferred unfettered power on the 'unfettered' slave to perpetuate unquestioned atrocities on the men, women and children of the territories set apart as his feudal estate.

Mohammed Ghori had 16 years earlier begun his atrocious sorties into India. Kutubuddin, his slave, showed great promise of being a perfect henchman trained and ready to follow in the gory footsteps of his master in a plundering career of crime and sin against the peace-loving and somnolent

Hindu civilization.

Hasan Nizami's chronicle the *Tajul Ma-Asir* (page 209, Vol. II Elliot & Dowson) characteristically lauds Kutubuddin Aibak as "the pillar of Islam and Mussalmans... the destroyer of infidels ... he had employed himself in extirpating the enemies of religion and the state (namely Hindus), and had deluged the land of Hind with the blood of their hearts so that to the very day of resurrection travelers would have to pass over pools of gore in boats; had taken every fort and stronghold which he attacked, and ground its foundations and pillars to powder under the feet of elephants. . . had made the heads of crowned Rais crown the top of impaling posts - had sent the whole world of idolatry to the fire of hell, by the well-watered blade of his Hindi sword - had founded mosques and colleges in the places of images and idols - and had made the names of Naushirwan, Rustam and Hatim Tai to be forgotten ..."

The above passage besides being a graphic expose of what Muslim "generosity and glory" stood for, is also a clear admission and confession that medieval tombs and mosques were erstwhile Hindu temples euphemistically described as mosques and 'madarsas' and atrociously appropriated to Muslim use. This should arouse the Indian government, its tourist department and the Indian people to the fact that what are nostalgically described as examples of Indo-Saracenic architecture and lauded as great Muslim buildings, are nothing but usurped and misused Hindu palaces and temples.

In 1191 A.D. Kutubuddin first entered India, raiding Meerut. Contrary to the current belief ascribing all forts to alien Muslims, the *Tajul Ma-Asir* (pg. 219, Vol. II, Elliot & Dowson) says, "When he (Kutubuddin) arrived at Meerut - which was one of the celebrated forts of India, for the strength of its foundations and superstructure, and its ditch, which was as broad as the oceans and fathomless - an army joined him, sent by the dependent chiefs of the country." The fort was captured and a Kotwal appointed to take up his station in the fort, and all the idol temples were converted into mosques."

It is a pity that in spite of every Muslim chronicle thus proclaiming in a shrill voice, page after page, that Hindu buildings - temples and palaces were converted into mosques (and tombs) our government and people fondly believe that medieval buildings in India have been built by the Muslims.

After the capture of Meerut, Kutubuddin marched to Delhi, "which is the source of wealth and the foundation of blessedness", says the Muslim chronicler. That city "of wealth and the foundation of blessedness" was reduced to destitution by the alien Muslim conqueror Kutubuddin, when "the city and its vicinity was freed from idols and idol-worship and in the sanctuaries of the images of Gods, mosques were raised.

Kutub Minar

What is currently described as the Kutub Minar in Delhi is an ancient Hindu astronomical observation tower dating from Hindu king Vikramaditya's time. It had huge massive walls surrounding it when Kutubuddin led an assault on Delhi. After an orgy of destruction in which the idols were thrown out and the same temple designated as the Kuwatul Islam mosque, Kutubuddin inquired what the pillar was meant for? He was told in Arabic that the pillar was a "Kutub Minar" i.e. a pillar for the observation of the North Pole. This Arabic term for an astronomical observation tower has since been confounded by historians with the name of Kutubuddin.

The Muslim marauder reigned only for four years: 1206-1210 A.D. Apart from the fact that four years were not enough to design and build that tower, Kutubuddin has no where said that he had built that tower. On the other hand he has left us an inscription on an arch leading to the iron pillar, that he destroyed the 27 Hindu constellation temples around the stone pillar.

Soon after the conquest of Delhi, Kutubuddin received word that Prithvi Raj's brother, Hemraj, having raised the standard of Hindu independence besieged the Muslim occupied fort of Ranthambhore and threatened to march against Ajmer, where Prithvi Raj's son was the nominal ruler under Muslim tutelage. Hemraj's effort didn't succeed but Kutubuddin made use of the occasion to squeeze considerable wealth out of Prithvi Raj's son. The *Tajul Ma-Asir* tells us "in return for this friendship, he (Prithvi Raj's son) sent abundant treasure... together with three gold melons, which with extreme ingenuity had been cast in moulds like the full moon." This description shows that the fabulous wealth of the early Muslim courts and illiterate alien Muslim hordes did not even have the basic skills required to make any jewelry or construct any building; nor the time such artistic creations require.

Hardly had Kutubuddin rehabilitated and restored the threatened Muslim power in Ajmer than word arrived that the Hindu ruler of Delhi, who had been deprived of that city by Muslim usurpers,

had reassembled his forces and was heading straight toward Kutubuddin. Fearing encirclement, Kutubuddin sallied out of Ajmer. A fierce battle ensued and the Rajput ruler of Delhi died fighting bravely on the battlefield. The dastardly Muslims "severed his head from the body and sent it to Delhi which was his residence and capital."

"Kutubuddin then himself returned to Delhi, and sent written accounts of his capture of forts and strongholds and his victories and holy wars to Mohammed Ghori in Ghazni" to win his favor.

On an invitation from the master, the slave Kutubuddin wended his way to distant Ghazni. A festival was held in celebration of his arrival and "splendid jewels and valuable clothes and costly arms and slaves of great price were presented" to Kutubuddin.

Kutubuddin could not, however, enjoy the festivities marking the great honor done to him because he fell ill. It could be that the court minister, Ziaul Mulk, with whom Kutubuddin was staying, got jealous and poisoned Kutubuddin. The latter, therefore, later shifted to Ghori's guest house. Still not feeling fit Kutubuddin decided to return to Hindusthan receiving a 'patent' to be Ghori's representative in Hindusthan.

On way to India, Kutubuddin encamped at Karman in the Bangash country between Kabul and Bannu, where the terrified local chief Tajuddin Yalduj was browbeaten into surrendering his daughter to this ugly slave's harem.

On his return to Delhi, Kutubuddin perpetrated the usual atrocities to terrorize the local population and in 1194 A.D. marched toward Kol and Varanasi. The *Ma-Asir* says, "Kol is one of the most celebrated fortresses of Hind". Those of the garrison "who were wise and acute were converted to Islam but those who stood by their ancient faith were slain." This shows that every Muslim in India today is the son or great grandson of a Hindu terrorized into accepting Islam. "The Muslim horde entered the fort and carried off considerable treasure and countless plunder, including 1,000 horses." This is a typical piece of falsehood. The chronicle subtly omits to mention that the fort was captured and occupied. Such a lacuna in Muslim chronicles is a sure admission that the Muslim assault was repulsed with heavy losses and Kol remained unconquered. Such haphazard and falsified accounts in Muslim chronicles are often followed by accounts of repeated Muslim attacks on the same fort.

In the mean time Mohammed Ghori advanced into India with a huge horde of Muslim marauders. As a tribute of his serfdom, Kutubuddin presented Mohammed Ghori with an 'elephant laden with white silver and red gold, a hundred horses and sundry perfumes', all looted from Hindu homes - a typical case of a hired robber presenting the harvest of sin to his robber chief.

The two Muslim armies, now merged into a single marauding force, had fifty thousand mounted men clad in coats of mail besides a huge force of freebooters and Hindu converts terrorized into becoming Muslims.

Hindu Traitor Jaichand

Ghori sent a detachment of his huge force in advance under Kutubuddin's command to ravage the countryside to burn Hindu farmsteads, destroy standing crops, poison water reservoirs, drag Hindu women into Muslim harems, desecrate Hindu temples and mow down all opposition. Kutubuddin having achieved his objective returned and joined Mohammed Ghori. He was duly honored for his depredations against the Hindus.

Prithvi Raj's Hindu rival, Jaichand, who ruled over Kannauj and Varanasi and who had committed the blunder of inviting the treacherous alien Muslims into India to fight against the brave Prithvi Raj, found to his utter shock that to the Muslims every Hindu was a potential enemy. All of them needed to be slaughtered. Despite the help that he had extended to Ghori, the Muslim marauder was now ravaging Jaichand's own territory and was bent upon capturing Jaichand and killing him. Angered by his treachery, Jaichand sallied forth to meet the Muslim army. He received a deadly wound from a poisoned arrow and fell from his elephant. "His head was carried on the point of a spear to the commander and his body was thrown to the dust in contempt.

Immense booty was taken...several hundred elephants were taken and the Muslim army took possession of the Asni fort.

With the defeat and death of Jaichand, the famous Hindu pilgrim center of Varanasi was left undefended. The Muslims marched into Varanasi. One thousand temples were converted into mosques. This was the second time that the holy city was sacked by the Muslims. The first time was soon after Mohammed Ghazni's death, under Ahmad Nialtigin. It is useless to blame Aurangzeb alone for desecrating holy Varanasi. Every Muslim ruler, who marched into that holy city with his hordes, sacked it. And that includes the so called Great Akbar who did not even spare the neighboring city of Prayag, called Allahabad (or city of Allah) today.

The famous Kashi Vishwanath Temple was ravaged in every Muslim invasion of Varanasi. But resurgent Hindu forces reclaimed it once more for Hindu worship. Then Aurangzeb for the umpteenth time ravaged it once again in the name of Islam over 260 years ago. Ever since the shrine has remained a mosque. How long it will remain so, depends on Hindu strength of mind and manhood.

Since Kol had not been taken as has been said earlier, Kutubuddin led another expedition against it on his way back from Varanasi. The *Tajul Ma-Asir* daimes that Kutubuddin administered justice with so much impartiality that the wolf and sheep drank water out of the same pond. Such are the absurd heights of chicanery and presumptuousness to which medieval Muslim chronicles reach with the incredible facility of a fawning pen. It is not for nothing, therefore, that Sir H.M. Elliot characterises the history of the Muslim era in India as "an impudent and interested fraud".

In 1196 A.D. Ghorī again advanced into India and was joined by the armies of Kutubuddin. They besieged the fort of Bayana. But far from fighting the garrison, the Muslim armies, as usual, showed their bravery against the defenseless farmers and their helpless women and children living on farmsteads in the countryside around. With rape, murder, kidnappings and arson let loose in his territory, a distressed Kunwar Pal surrendered to the Muslim force.

The Muslim forces then pressed forward toward Gwalior. Its ruler, Sulak-shanpal, put up such a stiff fight that Ghorī was humbled. But nevertheless, the Muslim chronicles write after this defeat that the Hindu king sued for pardon . . . placed the ring of servitude in his ear . . . agreed to pay tribute, etc. etc. Like two humbled prodigals, the two Mohammeds quietly returned, one to Delhi and the other to Ghazni.

The Hindus rose again and under the leadership of the ruler of Nahrwala, challenged Kutubuddin with annihilation. Since Ghorī lived on the loot supplied by his slave Kutubuddin from India, Ghorī was worried for his own well-being. Ghorī collected a huge force again and came to Kutubuddin's help. A strong Hindu army collected at the foot of Mount Abu at the mouth of a narrow pass under Rai Karan and other Rajput chiefs called Darbars.

The Muslims refrained from attacking them especially as in that very place Ghorī himself had been seriously wounded in an earlier engagement and that site was believed by the Muslims to bring ill luck to them. They consequently withdrew. The Hindu army then abandoning its mountainous vantage point pursued the Muslim army and the two armies came face to face in the plains below. The Muslim army suffered a defeat and withdrew to Ajmer and thence to Delhi, although the Muslim chronicles still claimed victory.

After every battle, Kutubuddin had to send a fifth part of all booty to his master Ghorī. He owed double allegiance to his master: as a military commander under Ghorī and as his personal slave. This contingency necessitated describing every engagement in India as a victory for Muslims even though it may have resulted in shameful defeat. Every despatch from slavish commanders to their masters, therefore, claimed a resounding victory.

Sycophant scribes, hanging around illiterate courts, were only too willing to describe defeats as victories for handsome rewards. Both laymen and scholars should, therefore, awake to this blatant falsification of history and try to judge the outcome of a battle by reading between the lines.

In 1202 A.D. Kutubuddin, accompanied by another cringing slave called Altmash laid siege to fort Kalinjar which was the capital of a Parmar king. As usual, the *Tajul Ma-Asir* chronicle claims that the Hindu king was defeated and he fled. He sued for peace and was allowed to retain his domain etc. etc. But it is added that he died a natural death without fulfilling any of the treaty terms. The Muslims attacked the fort once again after the death of the Parmar king. The fort was bravely defended by the deceased ruler's chief minister Aj Deo.

However, the fort was finally taken over by overwhelming Muslim and neo-convert forces. And as usual "The temples were converted into mosques (Elliot & Dowson, Vol II, pg. 231). After this defeat, some fifty thousand Hindu men came under the collar of slavery under the Muslims.

Kutubuddin then led an expedition against Mahoba but the silence of Muslim chronicles show that Kutubuddin's attack was repulsed with heavy losses to Muslims. A similar attempt against Badaun "the mother of cities and one of the chiefest of the country of Hind". It is quite obvious thus that these cities were NOT founded by the Muslim ruffians. They only ravaged and damaged them.

At this time, another Muslim fiend, a cringing slave who was later to destroy the Nalanda University and other famous Buddhist seats of learning in Eastern India, joined Kutubuddin's gang. In 1203 A.D. Ghorī started again from Ghazni on one of his intermittent raids. He was intercepted on the way by the Hindu armies of Khita. A battle ensued in the vicinity of Ankhud. It resulted in a crushing defeat for Ghorī. Ghorī fled for his life. In the confusion, one of Ghorī's slaves, Aibak Bak,

sensing an opportunity, led a detachment to Multan and feigning to convey a secret message to the governor in person, murdered the latter.

Seizing the opportunity of revolts and confusion among the Muslim usurpers, the Hindu rulers of the Khokar tribe at Bakan and Sarki rallied their armies and launched a vigorous campaign regaining Indian freedom. They struck right and left in the Muslim-held domains around the Sutlej and the Jhelum rivers. For a time Muslim rule snuffed out. Bahauddin Mohammed, the Muslim military governor at Sangwan, along with his brothers, set out to meet the Hindu forces. "But many of them were captured or slain in number like the drops of rain or leaves of the forest. . . their power increased day by day ... a general named Sulaiman was obliged to fly before the superior numbers of the enemy (i.e. the Hindus)."

Defeated at Ankhud and overawed by the Hindu success which had liberated a part of Punjab from the Muslim yoke, Ghorî sent an S.O.S. to Kutubuddin. The latter collected his forces and started to join his master Ghorî who was on the verge of a nervous breakdown.

A fierce engagement followed between the resurgent Hindu forces and the armies of Muslim slaves. Khokar Rai was leading the Hindu forces. One of his sons also gave a strong fight to the invading Muslims. The Muslims could not make much headway. The dispersed Muslim forces rallied at Lahore. From there, the humbled Ghorî left for Ghazni. On the way, he was assassinated in his camp by a group of Hindu soldiers.

On Ghorî's death, his nephew Ghiyasuddin Mohammed became the heir as Ghorî had no son. The heir conferred the regions under Ghorî's previous control to Kutubuddin. In the meantime, there was an uprising at Lahore and Kutubuddin had to proceed from Delhi to calm it. He called himself a Sultan in June 1206 A.D. in Lahore but Sultan Tajuddin disputed the title. In the ensuing battle, Tajuddin was defeated and he fled. With his ambition whetted, Kutubuddin marched straight to Ghazni and stayed in that city for 40 days as its virtual ruler. Then he returned to Delhi and formally crowned himself king on June 27, 1206 A.D.

That was a black day in the history of Hindustan. The glorious Hindu seat sanctified by the Pandavas, hallowed by Lord Krishna and graced by Vikramaditya was thus defiled by a despicable Muslim wretch sold and resold umpteen times in the slave markets of West Asia and who was a master of treachery, lechery, guile, murder, massacre, manslaughter, extortion, usury, blackmail and drug addiction.

During his 40-day stay in Ghazni, the slave Kutubuddin, emancipated by his master's death, forced many Muslim convert nobles to part with their daughters to fill his harem.

Kutubuddin remained a nominal Sultan of the Muslim occupied regions of India for four years: 1206-1210 A.D. These four years were primarily occupied to keep revolts down and he moved from pillar to post and back. With some of the crushing defeats inflicted on him by the Hindus, he no longer had the daring to field a huge army in India. Gone were the days when he was the hunting dog of his master but now with that compulsion gone, Kutubuddin quietened down. During a polo game in Lahore, Kutubuddin fell from his horse and was killed instantaneously when the horse came down upon him. Allah had a strange revenge by having this brute of a Muslim bastard and slave killed by a real beast!

The neighboring township Mehrauli is a clear pointer to the fact that the Hindu king Vikramaditya known for building observatories erected the tower as an astronomical pillar and had twenty-seven constellation pavilions built around it. His court astronomer, Mihira, and the latter's helper mathematicians and technicians were housed in the adjoining township. It is thus that it got its name Mihira-awali, i.e. Mihira-lines (of tenements). The word Mehrauli came directly from that. It must be realized that the tower should be called Vikram Tower and NOT Kutub Minar associated with an alien slave of despicable nature.

7

Muhammad Bakhtiyar Khilji

The Destroyer of Hindu Temples and Universities

Muhammad ibn Bakhtiyar Khilji is a cursed name in the history of human progress because he had a penchant for seeking out and destroying world-famous Hindu seats of learning.

That Muslim fiend, a sold and resold slave, dismissed from several posts for being a bully and a nuisance, bears a lengthy, sonorous, high-sounding and tongue-twisting name - Malik Ghazi Ikhtiyar-ud-din Muhammad ibn Bakhtiyar Khilji.

While humanity as such has since the time of Adam, striven hard and sweated and toiled to enhance knowledge and ensure progress, Muhammad Bakhtiyar Khilji belongs to that serried and solid phalanx of Muslim invaders who like countless, despicable termites made short work of books, scriptures and Hindu seats of learning.

Even among that swarm of human pests and brutes Bakhtiyar Khilji holds a pride of place because, unlike the other Muslim marauders, he was not content with destroying the areas he traversed. He was noseey and choosy. In devilish glee he specially sought out select renowned ancient Indian universities, like the celebrated Nalanda Vihar, and cracked down on them with hammer and tongs, torch and sword, ax and crowbar and chisel and spear.

The prince of perverts - Muhammad Bakhtiyar Khilji - is a blot on the human race. And yet the town of Bakhtiyarpur in Bihar, close to the site of his cruel depredations, bears his name. One wonders whether a hero who has brought honor and glory to a country, and another who has brought shame and ruin should both have townships named after them. This perversely even-handed justice has been a special trait of supine, complacent and cowering India. The names of its many towns, villages and cities like Allahabad, Ahmedabad, Mehmoodabad and Najibabad bear an unmistakable stamp of India's slavery and subjugation.

Despite this monster's gory and brutal exploits, the *Tabakat-i-Nasiri* chronicle written by Minhaj-us-Siraj describes him (Elliot & Dowson, Vol. II, pg. 305) as "a very smart, enterprising, bold, courageous, wise and experienced man." Such praise of veritable brutes and monsters in all Muslim chronicles justifies Sir H.M. Elliot's observation that the history of the Muslim era in India is "an impudent and interested fraud."

Muhammad Bakhtiyar was a Khilji of Ghor, of the province of Garmsir. Being a born rowdy and potential outlaw, he found his way to marauder Mohammed Ghori's camp at Ghazni for graduating to highwaymanship through menial jobs pandering to the carnal desires of that international robber chief.

Muhammad Bakhtiyar was employed in the office for petitions (Diwan-i-Arz) but was soon found to be a good-for-nothing fellow. He then trespassed into India with marauding Muslim hordes and sought similar employment with alien Muslim garrisons around Delhi. But there too he was found unfit and was dismissed.

North India was then reduced to a state of utter confusion by Muslim terror and incursions. Taking advantage of that confusion, this rolling stone of a Muhammad Bakhtiyar Khilji got rolled further afield and landed in Baduan in the employ of a Muslim marauder chief called Hizbar-ud-din Hasan. There he apparently proved his potential for mischief against the Hindus. He found the key to upmanship. All he had to do was to loot Hindu homes, rape Hindu women, collect Hindu booty, steal Hindu-owned horses and elephants, gather an ever-increasing band of Muslim hooligans, tempt them with rewards of sin and gradually build himself up as a gangster chief.

Having showed such promise to a henchman of Ghori, Malik Hisamud-din-Ughlabak, stationed at Oudh, employed Bakhtiyar on Hindu-baiting assignments.

Muhammad Bakhtiyar had by now started collecting his own 'tools of trade' namely gangs of Muslim freebooters, arms and horses. Finding it profitable to organize raiding parties on his own, Muhammad Bakhtiyar 'showed much activity and great valor at many places' (Elliot & Dowson, pg. 305). This observation in a Muslim chronicle means Bakhtiyar could raid Hindu homes at the dead of night, kill Hindu men, rape and kidnap Hindu women and collect booty enough to become a big robber potentate. During these raids he succeeded in wresting two towns called Sahalat and Sahli as his own jagir.

Glorious India

The *Tabakat* gloating over the blatant dacoities of this Muslim gangster in India, tells us, "Being a bold and enterprising man, he used to make incursions into the districts of Munir (Monghir), and Behar and bring away much plunder, until in this manner he obtained plenty of horses, arms and men. The fame of his bravery and of his plundering raids spread abroad, and a body of Khiljis joined him from Hindusthan. His exploits were reported to Sultan Kutubuddin and he sent him a dress and showed him great honor."

In present-day Uttar Pradesh and Bihar states, we see relics of his fell work in ruins of world-famous Hindu seats of learning stripped of masonry to the plinth or razed to the very foundations at Sarnath, Kushinara, Nalanda and many other places. The *Tabakats* description is a clear indication that this fiend of a Bakhtiyar Khilji used to raid these places, batter and burn them and bring away loot. Such were verily the "golden" periods of Muslim rule in India because the Muslims burnt and

looted Hindu homes to collect all their gold for Muslim use.

The entire state of Bihar derives its name from the world-famous Nalanda Vihar which had a campus of several square miles. Its massive walls were thick enough to make a broad modern highway. The campus was divided into little squares, on all the four sides of which students lived in simple, austere cubicles. In the spacious grounds enclosed by the square of single living rooms, there were built ovens for physical and chemical research and scientific experiments.

To the wonderful seat of learning flocked students from all over the world - from countries as distant as Egypt and Arabia to China and Japan and South Sea Islands to Russia, to learn at the feet of Hindu masters and maestros, the latest techniques in spinning and weaving, mining and metallurgy, surgery and medicine, politics and administration, banking and economics, weapon manufacture and war strategy, archery and arithmetic, rocketry and astronomy, astrology and metaphysics, philosophy and psychology, logic and logistics, meteorology and mensuration, calculus and dynamics, statistics and statesmanship, music, dancing and sculpture, painting and architecture, engineering and entomology, gynaecology and obstetrics, etc.

It was in those times that India could spin and weave yards and yards of broad muslin so fine that it could be passed through a ring or packed into a medium-size mangostone and when unpacked would remain as crisp and crease-less as to put the best modern tyrelene to shame. What was still more remarkable was the economics of its production. While modern blundering economists, planners, ministers and administrators despite all their tall talk and much vaunted learning, have put even bare necessities like bread, housing and clothing out of the poor man's reach, ancient Indian production techniques made even the best products of the land available to the common man within his means. It was in those times that even an unknown wayfarer calling at any road-side house for a sip of water would receive a generous helping of milk, while today one buying milk gets a liberal helping of water in it.

The Magic transformation of India, from a land of peace and plenty into one of universal starvation and endless turmoil, was brought about by a millenium of predatory Muslim invasions and ravenous rule a la Mohammed Qasem, Ghazni, Ghor, Bakhtiyar and Allauddin Khilji, Humayun and Sher Shah and Akbar and Aurangzeb. Fiends like these with their blighting touch reduced India to such devastation and destitution that no matter how much we try through a few five-year plans, no dent would be made in the misery brought about by a thousand years of Muslim mischief. Muhammad Bakhtiyar was a leading light of that cursed galaxy.

"It is said by credible persons," writes the *Tabakat-i-Nasiri* "that he (Muhammad Bakhtiyar) went to the gate of the fort of Behar with only two hundred horses, and began the war by taking the enemy (i.e. Hindu students and their preceptors) unawares. In the service of Bakhtiyar there were two brothers of great intelligence (sic). One of them was named Nizamuddin and the other Samsuddin. When Bakhtiyar reached the gate of the fort, and the fighting began, these two wise (sic) brothers were active in that army of heroes. Muhammad Bakhtiyar, with great vigor and audacity, rushed in at the gate of the fort and gained possession of the place. Great plunder fell into the hands of the victors. Most of the inhabitants of the place were Brahmins with shaven heads. They were put to death. Large number of books were found there and when the Mohammedans saw them, they called for some persons to explain their contents, but all the men had been killed. It was discovered that the whole fort and city was a place of study (madrassa). In Hindi language the word Behar (Vihar) means a college.

"When this conquest was achieved, Bakhtiyar returned laden with plunder and came to Kutubuddin, who paid him much honor and respect." (Elliot & Dowson, Vol. II, pg 306).

It may be noted in the above passage that the Muslim monster Muhammad Bakhtiyar Khilji's sudden and unprovoked swoop on a Hindu seat of learning is glorified by Muslim writers as an act of rare bravery. The gory act of massacring all students and teachers engaged in academic studies is claimed to bring great glory to Islam. Hindu-baiting in Hindusthan by barbarian Muslims is flaunted as an act of great wisdom on the part of Bakhtiyar Khilji and his two henchmen Nizamuddin and Samsuddin.

Muhammad Bakhtiyar Khilji who had been previously summarily dismissed from Mohammed Ghor's court in Ghazni and Kutubuddin's in Delhi, was now considered highly qualified to be enlisted as a Muslim nobleman for the 'glory' he had brought to Islam by Hindu head-hunting. He was, therefore, duly honored for his butchery.

This honor to an upstart created jealousy among fellow courtiers. "In their convivial parties they used to sneer at him and to cast jibes and ironical observations at him. Their animosity reached

to such a pitch that he was ordered to combat with an elephant at the White Palace. He struck it such a blow with his battle-ax on the trunk that the elephant ran away and he pursued it. On achieving this triumph Sultan Kutubuddin bestowed rich gifts upon him from his won (i.e. looted from Hindus) royal treasure, and he also ordered his nobles to present to him such ample offerings as can scarcely be detailed. After receiving a robe from the Sultan he returned to Behar. Great fear of him prevailed in the minds of infidels (i.e. Hindus) of the territories of Lakhnauti, Behar, Bang (Bengal) and Kamrup."

A number of points may be noted in the above passage. Firstly, it may be observed that the Muslim slaves and henchmen vied with one another in looting Hindu homes, massacring Hindus and kidnapping their women and children. In this great atrocious race the fiend outdoing the others became an object of jealousy.

Another important fact is that the reference to the White Palace (in Delhi) is a clear pointer to what is at present known as the Diwan-i-Khas in the Red Fort. That shows that the current tradition ascribing the Red Fort (and the White Palace i.e. the so called Diwan-i-Khas inside) to the Moghul Emperor Shahjahan is mistaken and misleading.

The third point to be noted is that the *Tabakat-i-Nasiri* itself tells us that Bakhtiyar Khilji because of his monstrous deeds had been a terror in the eastern provinces of India. This should give a lie to Muslim claims of any culture and civilization. The Muslims brought to India, no culture but horrible barbarities, death, devastation, destruction and destitution and took away from here immense wealth and men, women and children as slaves.

Rai Lakshman Sen was the king of Bengal at the time. His capital was Nadiya. The Muslim chronicle *Tabakat-i-Nasiri* states that "no one, great or small, ever suffered injustice at his hands. He used to give a lac to every person that asked him for charity."

Readers often ask why do we sometimes arraign Muslim chronicles with recording atrocious falsehoods and flatteries, while we take them at their word when they contain anything favorable to the Hindus? On a little reflection it will be found that in doing so we are doing no injustice. In human affairs, ordinary, unimpeachable statements coming from inveterate liars, which seem quite plausible, reasonable and to accord with facts, are readily conceded but material particulars, where it is in the suspect's interest to suppress facts and substitute fantasies, are at once contested.

From the *Tabakat-i-Nasiri* itself, we get a disarmingly frank comparison of Hindu monarchs and Muslim slave usurpers. The *Tabakat* tells us how just and generous Hindu rulers were as against the horrible monsters that the Muslim looters were.

Patent Muslim Treachery

It is sometimes misleadingly asserted that Muhammad Bakhtiyar Khilji conquered Nadiya, the capital of Bengal with only 18 horsemen. This is incorrect. The *Tabakat-i-Nasiri* by Minhaj-us-Siraj states that Bakhtiyar Khilji "suddenly appeared before the city of Nadiya with only eighteen horsemen, the remainder of his army was left to follow." (Elliot & Dowson, pp. 308-309)

This shows that Muhammad Bakhtiyar Khilji entered Nadiya with a bodyguard-cum-escort of eighteen horsemen professing great friendship but later, when joined by the main body of his troops also on a similar plea, they all went berserk and all of a sudden pounced upon the poor, unarmed, defenseless citizenry indulging in a fanataic orgy of loot, rape and massacre.

Tabakat-i-Nasiri itself gives a clear indication of Khilji's treacherous entry into Nadiya. We are told: "Muhammad Bakhtiyar did not molest any man, but went on peaceably and without ostentation, so that none could suspect who he was. The people rather thought he was a merchant who had brought horses for sale. In this manner he reached the gate of Rai Lakhminiya's palace, when he drew his sword and commenced his attack. At this time, the Rai was at his dinner and gold and silver dishes filled with food were placed before him. All of a sudden a cry was raised at the gate of the palace and in the city. Before he could ascertain what had occurred, Bakhtiyar had rushed into the palace and put a number of men to the sword. The Rai fled bare-footed by the rear of the palace, and his whole treasure and all his wives and maid-servants, attendants and women fell into the hands of the invader. Numerous elephants were taken and so much booty was obtained by the Mohammedans as is beyond all compute . . . Bakhtiyar destroyed the city of Nadiya and established his seat of government at Lakhnauti."

This shows how the Muslims subjugated territory after Indian territory by innate treachery and then destroyed the cities and laid the countryside waste. In spite of every Muslim marauder having repeated the same barbarities over and over again, histories taught in Indian schools and colleges, blatantly and blasphemously assert that Muslims brought to India culture, building art and a new

civilization. If rape, rapine, treachery, falsehood, massacre, faithlessness, arson, larceny and devastation is civilization then indeed the Muslims all over the world must certainly be credited with being real pioneers and avant-garde of a new 'civilization'.

But granted Muslim faithlessness and treachery which should have been well known to the Hindus at least since Mohammed Qasem's times, it is a wonder how ruler after Hindu ruler, time and again put faith in deceitful representation of a Ghori or Khilji and allowed him unchecked entry into their forts, capitals and territories. Had all Hindu statesmanship gone to sleep? Had the royal intelligence department taken a holiday? Had all ordinary caution and precaution been thrown to the winds?

Unfortunately Rai Lakshman Sen's sleepy complacency characterizes and haunts the Indian administration even in our own day. And what is said of the Bourbons applies with a slight variation but with force to the Hindus that in spite of a thousand years of Muslim barbarities and faithlessness, rape and plunder, they have learnt nothing and forgotten everything.

On page 309, the *Tabakat* says that Bakhtiyar Khilji "brought the surrounding places into possession and caused his name to be read in the Khutba (proclamation) and stuck on the coins. Mosques, Islamic colleges and monasteries were raised everywhere . . . and he sent a great portion of the spoil to Sultan Kutubuddin."

From this description historians should realize that even the coins bearing Muslim inscriptions were originally Hindu coins on which Muslim tyrants had their own names or legends added. Historians or numismatists who see Urdu, Persian or Arabic lettering on coins bearing Hindu motifs like the sacred Bull, the Nandi, often go into raptures describing Muslim tolerance of and respect for Hindu motifs. Their naivete and puerile belief are pathetic. There could be only two possibilities: because of the traditional sanctity that attached to Hindu coinage in the public mind, the Muslim usurpers had to content themselves with embossing their own names alongside Hindu motifs on such coins that came into their hands in general plunder and by rapacious taxation; also because they lacked the technical and economic knowhow of coinage, the Muslims contented themselves with embossing their own lettering on Hindu coins.

The *Tabakat* also clearly states that the mosques, tombs and Islamic colleges throughout Bengal are all previous Hindu temples, palaces and educational institutions. In the course of time, because of centuries of Muslim occupation, the authorship of all these buildings has been falsely credited to Muslim usurpers and conquerors.

Brave Rai of Assam

Bakhtiyar now decided to conquer Chinese Turkistan and Tibet. "For this purpose he prepared an army of about ten thousand horses . . . One of the chiefs of the tribes of Kuch (Behar) who was called Ali Mich, had been converted into Mohammedanism by Bakhtiyar and this man agreed to conduct him into the hills." This shows how Hindus converted to Islam became traitors to their own country.

Ali Mich, the neo-convert, led Bakhtiyar to a city called Wardhan Kot on the banks of the Brahmaputra, sometimes known as the Bangmati in that region. There was a bridge of twenty spans over that river. This should awaken lay visitors to ancient monuments, students and teachers of history, researchers and government officials to the realization that medieval bridges are not built by barbarian Muslim usurpers but by Hindu experts in pre-Muslim times. Muslim court records never mention a word about building such structures by their men. Occasional repairs by Muslim raiders have been falsely exaggerated as Muslim construction. Even those repairs were done by levying unholy taxes on Hindus; this is clearly mentioned by western scholars in their footnotes on the repairs of Patehpur Sikri, Agra Fort and Taj Mahal.

Bakhtiyar posted a strong detachment of his army at the bridge to insure that his retreat may not be cut off. With the remainder of his army, he crossed into Assam. On his way to Tibet, one night in the year 1243 A.D. Bakhtiyar camped between Bangawan and Deokot. The Hindu army of the ruler of Assam made a surprise attack on the Muslims. For once, the Hindus showed agility. The Rai of Assam must be reckoned among the few Hindu rulers who were security conscious and who showed a clear grasp of the situation. The Hindus of Assam attacked at dawn and by noon they had slaughtered and wounded most of Bakhtiyar's men. According to Muslim chronicles, Hindus fought with bamboo spears and their armor, shields and helmets consisted only of raw silk tied together. They carried long bows and arrows.

The humiliated Bakhtiyar was told that a few miles away there lay the mighty Hindu city of Koormapattan. Every morning in its market some 1,500 horses were sold. The garrison had a

standing army of 350,000 men. A hopeless Bakhtiyar retreated promising to return next year to take his revenge after a better preparation.

The wise Assamese Hindus saw to it that the retreating Bakhtiyar's men did not get a blade of grass for their horses or a morsel of food for themselves. Bakhtiyar's detachment at the bridge too had been annihilated by the Assam Hindus. Bakhtiyar's men had to kill and eat their own horses' flesh out of hunger.

Bakhtiyar and his retreating men sought refuge in a nearby temple. In it there were numerous idols of gold and silver. One gold idol weighed three thousand miskals. The Muslim set about building rafts while inside the temple with wood and bamboo to flee by way of the river. While inside the temple, one night they attacked the priests and turned the temple into a mosque and looted the gold.

The Rai of Assam must be hailed as a great hero of Hindudom. He showed rare consciousness and watchfulness in his duty as the protector of his country and its citizens. He didn't take a wink of sleep while the enemy was in his territory. He issued orders to all Hindus of his territory and form a wall of arms and men around the enemy.

Murdered by Muslim

Afraid of being put in a cage and annihilated Bakhtiyar sought refuge inside the jungle. He discovered that he was dogged by the Hindus even inside the jungle. In their desperation, the remnant of Bakhtiyar's army plunged into the strong current of the Brahmaputra. "The Hindus in their rear took possession of the banks. The Mohammedans once at the middle of the river discovered that it was very deep there and current too strong. A great number perished in the water. Bakhtiyar himself survived with a few horses. He kept himself afloat with the floating corpses of his comrades.

Bakhtiyar reached Deokot and fell sick. He felt down and out. If he ever did ride out among his people on arrival to his territory, men, women and children cursed him for having caused so many deaths for nothing. It was at about that time that Ghorī had been assassinated by a group of Hindu commandos. Bakhtiyar Khilji's life too was snuffed out in like manner but by a Muslim this time. He was slaughtered by Ali Mardan who had come all the way from Kuni for the purpose. Bakhtiyar lay ill in his shameful solitude. Ali Mardan rushed into the hut, drew aside the blanket, and stabbed repeatedly Bakhtiyar, until his body was limp, mangled and cold in a pool of blood.

The brave Hindu ruler of Assam deserves all kudos for his vision and action. The story of this forgotten Hindu hero of Assam should be written in letters of gold and his picture hung in the Lok Sabha and in the office of the COAS (Chief of Army Staff) in New Delhi'

8

Altmash

The Handsome 'Badmash'

In a corner of the Muslim devastated Hindu temple-complex which surrounds the so called Kutub Minar in Delhi lies burrowed and buried the body of Altmash - a Muslim slave of slaves whose gory deeds are a perpetual stain on the sacred ancient throne of Delhi.

Altmash, the second slave-ruler of Delhi, was a slave and son-in-law of Ku-tubuddin, who in turn, was the slave of the robber-gangster Mohammed Ghorī.

Resurgent Hindu forces had successfully and simultaneously broken the backs of and slain the two veritable human dragons - Mohammed Ghorī and Bakhtiyar Khilji - whose venomous Muslim breath had laid waste the countryside of North India from Ghazni to Varanasi. (Ghazni may currently be parading as a part of Afghanistan but Afghanistan is itself a part of ancient India). But unfortunately that was rather late in the day, for the Muslim gangster Ghorī had already left behind him many degenerate Muslim slaves with their feet stuck deep in the sacred Indian soil. One of those slaves was Kutubuddin. The latter's slave and son-in-law was Altmash.

In medieval times, Kutubuddin was the first Muslim to formally assume sovereignty of Hindu India and defile both the crown and the throne of the great ancient country by his unsurpassed misdeeds.

It was Altmash who succeeded to the throne. His misdeeds only added to the sickening and towering pile of Muslim bigotry, usury, extortion, expropriation, massacre, destruction, desecration, depredation, prostitution, rape, kidnapping, torture and plunder.

But never mind, Gandhi and Nehru's India teaches a different history, a history where they only

speaking of the 'glories' of Muslim rule. This perversion of truth must stop. Our brave and honest students must not permit this perversion to poison their young minds.

Altmash was a tyrant and a debauch - a sold and re-sold menial slave. Some called him Iltmash. His high-sounding title was Sultan Shamsud-duniya Wahud-din Abdul Muzaffar Altmash. He belonged to the Albari tribe of Turkestan.

How deeply hated these Muslim tyrants were, not only by strangers but by their own kith and kin, may be judged from the fact that his own brothers, being highly jealous of Altmash's physical allure 'enticed him away from his parents under the pretext of inspecting some horses', says the *Tabakat-i-Nasiri* (Elliot & Dowson, Vol. II, pg. 320).

Altmash was a handsome lad. But under Muslim rule such physical attribute was a curse rather than an asset because it invariably made such persons objects of sodomitic assaults. And when such persons were offered in the slave market for sale, they were purchased and possessed by homosexual masters.

As we have seen above, the whole atmosphere of medieval Muslim life was so vicious that every conceivable vice was found in their blood. That is why Altmash was kidnapped from his own home by his own brothers. Kidnapping was in their blood and it pervaded the whole atmosphere. So was sodomy and manslaughter.

Altmash was sold away at the horse-dealer's place. In fact, it was the horse-dealer who purchased him. The horse-dealer kept him for some time for his own use and then sold him off at Bukhara to a local resident. That resident sold Altmash to one Haji Bokhari, a Haji is supposed to be a good man who had performed Haj at Mecca. After using Altmash for some time, the Haji sold the slave to a merchant called Jamaluddin Chast Kaba. He knew Ghori and immediately realized, after seeing Altmash, that here he had a merchandize that would fetch a handsome price from Mohammed Ghori.

Homosexual Goods

Like shoes, Muslims believe in purchasing and selling slaves in pairs. Altmash was paired with a Turk called Aibak. Mohammed Ghori, the lecher, offered 'a thousand dinars in refined gold' for each. But Jamaluddin Chast Kaba wanted more. He held on to his slave-beauty.

Enraged by the exorbitant price demanded, Ghori announced that no one must purchase that boy Altmash. And who would go against Ghori's wishes? A disappointed and angry Jamaluddin had to carry his 'stock-in-trade' back home. Grooming Altmash for three more years, Jamaluddin put a little more handsome Altmash with a little more raw flesh on him, for 'clearance sale', at Ghazni. But Ghori's prohibitory order was still in force and no one dared purchase the boy, although there were many ■ pederaste who cast longing looks at him.

Jamaluddin peddled from door to door to sell Altmash. But none of the lechers had the courage to antagonize Ghori and the merchandize remained unsold. At this juncture came Kutubuddin. He had brought enough loot from India to enable him to buy any number of pretty boys and women for his stalls for boys and the harem. Enamoured with Altmash's looks he sought Ghori's permission to buy the boy. Ghori was indebted to Kutubuddin on account of his operations in India. He dared not refuse Kutubuddin's request.

In order not to lose face in Ghazni, Ghori ordered Kutubuddin to take all those slaves and women he wanted to buy, all the way to a slave market in Delhi. There he could complete the transaction behind the back of Ghazniites.

Eventually, Altmash was sold in Delhi, still paired with Aibak. Kutubuddin, himself an Aibak, paid ■ hundred thousand chitals for the two handsome slaves.

The *Tabakat-i-Nasiri* tells us, "Kutubuddin called him his son and kept him near his person." Obviously, Kutubuddin must have kept Altmash closest to his person. It was not for nothing that he paid fifty thousand chitals for Altmash alone. Muslim tyrants always paid high prices for lust.

Ghori's favors were heaped upon Altmash. He was made the chief huntsman and once Gwalior was ravaged, that area was put under the command of Altmash. After a few more bloody campaigns, "the district and town of Baran and its dependencies" were also handed over to Altmash. Badaun was added later to Altmash's estate.

Toward the end of his career, when Ghori was pressed hard by the Kokhars (in the battle of Andkhud), Kutubuddin and Altmash had rushed to his help. However, that did not help matters for Ghori. His back was already broken and he was slaughtered by a handful of Hindu militants a few days later.

During those miserable days when Ghori was being hunted like a dog, it was Altmash who

brought solace to his master. It is said that Altmash made good use of Ghori's company and complained against Kutubuddin's attentions toward him. This prompted Ghori to prepare a deed freeing the slave Altmash and at long last the slave Altmash was a free man.

In 1210 A.D., after the death of Kutubuddin, Altmash ascended the throne of Delhi. The *Tabakat* records that the local (Hindu) chiefs in and around Delhi refused to pay homage to Altmash. "So they went out of Delhi, collected in the environs and raised the standard of revolt."

That was Altmash's first major campaign. There were at least 13 major campaigns in Altmash's 25 years as Sultan of Delhi. Besides, there were many revolts. Altmash did not have a moment's peace during his reign.

A battle was fought on the banks of the Yamuna between Altmash and the Hindu joint forces. There was no clear cut victory for any side and Altmash could not yet be dislodged from his throne.

Malik Nasiruddin Kabacha was then ruling some areas in Punjab. Discord over the ownership of Lahore, Tabarhindh and Kahram brought Altmash and Kabacha face to face. Several battles were fought but in the end Kabacha was defeated.

Murdered His Sultan

The *Tabakat* tells us that "hostilities also broke out at different times between him and the chiefs of various parts of Hindusthan and the Turks."

Sultan Tajuddin, the titular successor to the Ghazni throne had in the mean time suffered a crushing defeat at the hands of Khwarizm army. He rushed to Lahore hoping that Altmash, the slave now turned into a sultan, would come to his help. Altmash saw in Tajuddin's presence in Punjab, a threat to his newly earned sovereignty. He denied any help to Tajuddin. The matter soon came to a head and the opposing forces met at the famous Narayn battlefield in 1215 A.D. The result was a foregone conclusion. Tajuddin was a stranger in the land; he was unknown to the Muslim garrisons in India and to the neo-converts. Altmash won in the battle and Sultan Tajuddin was taken prisoner. Altmash sent him to distant Badaun where Tajuddin was murdered in prison in cold blood.

Momentous military movements were now taking place beyond the shrunken borders of Hindusthan, casting an ominous shadow of events to come. Just as India of today has two enemies prowling immediately outside her borders, one flaunting the Islamic crescent and the other the Chinese dragon, India in Altmash's day already had the Muslims eating like a canker into the vitals of India while Huge Mongol hordes had begun sweeping across Khurasan and Khwarizm. Those regions, once ruled by Hindu India, had long been ravaged by marauding Muslims. The dreaded Changiz Khan, an infidel by Muslim standards, was putting the fear of Allah in the minds of Muslim freebooters. They were fleeing precipitately before the fearful sweep of Chengiz's sword.

Jalaluddin, king of Khwarizm, fled precipitately in the wake of Chengiz Khan's advance. In his consternation and distress he entered India in the northwest. His entry posed another threat to Altmash's seat in Delhi. His garrisons could not hold out for long against Jalaluddin's forces, which were in bad need of a refuge. In 1218 A.D. Altmash rushed with the main body of his troops from Delhi to defend his newly acquired territory. The weakened Jalaluddin fled to Sind and Siwasthan (Siwistan).

The Khiljis of Bengal now posed a threat to Altmash. The Khilji power was on the rise for some time. Altmash has been thinking of curbing their power. At last, in 1225 A.D. Altmash led his forces to Lakhnauti. It is said that the Khilji leader Ghiyasuddin sued for peace after a number of engagements with Altmash. From the treaty signed however, one can see that no one had a clear cut victory. Taking advantage of Altmash's absence from Delhi, the Rajputs were now preparing for an attack against the Muslim rule in India. Altmash had no way but to patch up with the Khiljis in Bengal and rush to Delhi.

Ranthambhore fort was the epicenter of the Rajput resurrection. The fort's original Sanskrit name ■ 'Rana-stambha bhramara' meaning the 'Bee of the Pillar of War'. In spite of comments to the contrary by Muslim chroniclers, it was clear that Altmash had to retreat from the battle with the Rajput resurgents. Altmash, after his defeat, made a mad attack at the Rajput fort called Mandur. Here too, contrary to Muslim chroniclers, Altmash was defeated.

The harried Altmash still had no respite. The irrepressible Kabacha had collected an army and encamped near the fort of Amrawati (blundering Muslim chroniclers recorded it as Amrawat) near Uch in Sind. The year 1228 A.D. saw Altmash pursuing Kabacha from Uch to Amrawati and Bhakkar. Fighting raged in Uch for over a month and the town was taken by Altmash in May, 1228 A.D. Kabacha killed himself by drowning in the Indus; he also sent his son Malik Al-lauddin Bahram Shah to wait upon Altmash. Altmash confiscated all of Kabacha's treasure, including his harem. The Muslim freebooters serving Kabacha now willingly agreed to serve under Altmash.

Overawed by Kabacha's defeat, a convert Muslim chief who used to control Debal (i.e. Devalaya or Karachi) and the surrounding parts of Sind, made treaty with Altmash. The latter returned to Delhi in August, 1228 A.D.

The Khalifa's Award

The Khalifa or the titular head of Islam always used to patronize those Muslim kings who had killed most infidels, turned most temples into mosques, kidnapped and raped most Hindu women; thus after many such escapades of Altmash, the slave of slave, the Khalifa decided to honor Altmash. Minhaj-us-Siraj records, "Messengers bringing splendid robes from the seat of the Khilafat reached the frontiers of Nagore, and on a Monday (in 1229 A.D.) they arrived at the capital. The city was adorned by their presence. The king and his chief nobles and his sons and the other nobility and servants were all honored with robes sent from the metropolis of Islam." (pg. 326)

His failure to subdue and annex Bengal had long rankled in Altmash's mind. He, therefore, led an expedition against Bengal in 1229-30 A.D. But once again, Altmash returned unsuccessful. Malik Allauddin Jani continued to remain the Muslim sovereign of Lakhnauti.

A typical characteristic of Muslim chroniclers has been to falsify records, always to their advantage; they also had recourse to use of abusive and vulgar language against the Hindus. The common words used for Hindus were 'dogs, robbers, thieves, enemies of Islam, scoundrels, etc. etc' Minhaj-us-Siraj, was an illbred historian, quite like most of them.

Students Taught Lies

It is a pity that those who teach history in schools and colleges and are, therefore, falsely believed to be 'historians' by a dotting public have kept the public in the dark about the false and abusive Muslim chronicles. Indian history taught in our schools and colleges are all based on myths and concoctions written by those who call Hindus 'robbers and scoundrels in Hindu land'. Are we going to tolerate this?

Questions set in different examinations make students rapturously describe the 'golden age of Shahjahan', the 'revenue system of Akbar', the 'reforms of Sher Shah' and the madhouse 'economics' of a Mohammed Tughlak. Students are asked to lustily describe every battle in which Hindus suffered a set-back due to Muslim treachery, terror and horror or some fortuitous circumstance. They completely bypass Shivaji, Rana Pratap, Prithvi Raj, Guru Govind Singh and others. Do they wish to tell the public that Muslim marauders loved the Hindu public more than a Pratap, Shivaji, Prithvi Raj or Guru Govind Singh? Are we to believe that the Muslim sultans who were stark illiterates, inveterate drunkards, incorrigible drug-addicts and fornication-prone degenerates engaged in endless manslaughter and temple-felling orgies, spent all their wealth, time and energy in building serais, sinking wells, constructing roads, erecting buildings and evolving flawless administrative systems? This is the height of falsehood which is being perpetuated in our schools and universities. The results are for all to see.

Let me tell them both, who teach and learn history, that Shahjahan's regime was no golden period because throughout his reign he persecuted 99% of the population, who were Hindus. Their temples were demolished, they were trampled to death en masse under elephants' feet for refusing to become Muslims. Can we call such a period in which the majority lived in terror, a golden age?

The much vaunted revenue system of Akbar was nothing but a systematic way of squeezing money out of people. People were mercilessly flogged on road squares to pay Akbar's usurious taxes while some had to sell their wives and children to meet Akbar's cruel levies. Is this a revenue administration to be proud of?

To attribute high economic objectives to Mohammed Tughlak's drunken despotism, fanatic obstinacy and tyranny is sheer madness! About Sher Shah, his own admission to Mallu Khan that he spent a period of apprenticeship with a gang of robbers, is enough to explain his bestial career. Such is the invidious record of every Muslim ruler in India.

In Indian academic curriculum medieval history is heavily loaded with Muslim names. In actual examination practice, questions are rarely set on any medieval Hindu king. It is all sickeningly Muslim . . . Muslim and Muslim from beginning to end in the predominantly Hindu land of Bharat. This may have been all right during foreign rule, a rule based on the 'divide and rule' policy of the wily British, but how can we tolerate that same unreal and make-believe atmosphere to pervade a matter-of-fact and down-to-earth subject like history? This rot has to be stopped.

Frustrated in his attempt to capture Gwalior, which was under the control of Hindu Malik Deo, son of Basil, Altmash returned to Delhi in 1233 A.D. A year later he marched against Bhilsa city and

fort near Bhopal. Minhaj-us-Siraj tells us: "There was a temple there which was three hundred years in building!" Thanks to Altmash and his devils, that ancient city - a proud show-piece of ancient world, was reduced to gaping ruins.

Ancient Temples Destroyed

Mohammed Ghazni has mentioned an exquisite temple in Mathura which of course he had destroyed. Ghazni said the temple could not have been built even in two hundred years. And now Minhaj tells us that the Bhilsa (alias Videe-sha) had a temple which took 300 years to build. Even allowing for the exaggerations, the comments make it quite clear that the marauding Muslims were totally ignorant of the art and craft of constructions of buildings. They could only look at the magnificent Hindu structures in wide-eyed wonder. Our history teachers should no longer harbor the ridiculous notion that unlike south India, the north did not have magnificent temples and palaces. The fact that Videesha and Mathura had superbly ornate temples prove by implication that they had also luxurious palaces. It is no wonder, therefore, if luxurious palaces such as the Taj Mahal (as proved in my books TAJ MAHAL WAS A RAJPUT PALACE and TAJ MAHAL - The True Story: The Tale of a Temple Vandalized) and the majestic marble apartments in Agra and Delhi Red Forts, have existed for centuries since pre-Muslim times. Readers should, therefore, awaken to the realization that the many medieval mosques and tombs in India like those of Akbar and Humayun and a myriad others are earlier Rajput palaces and temples (See my publication titled SOME BLUNDERS OF INDIAN HISTORICAL RESEARCH).

After razing Bhilsa, Altmash proceeded to Ujjain. There he destroyed the famous Mahankal Temple of Lord Shiva. Minhaj-us-Siraj gives us an interesting detail. He says that in Ujjain there existed a magnificent statue of King Vikrama who had reigned 1316 years before Altmash's invasion (in 1234 A.D.); that this Vikrama had founded the Samvat Hindu era. However, that did not prevent the British, their Indian lackeys and ignorant western scholars from creating a fog around the existence of Vikrama and confounding him with King Shalivahana of 78 A.D.

Altmash brought with him the sacred Shiva emblem of Mahankal along with a number of copper images. They were laid under the steps of Delhi mosques converted from Hindu temples. The idea was to insult Hindus; their gods were being trod upon by the despicable Muslims! Aurangzeb buried Lord Krishna's image installed in Mathura under the steps of the central mosque in Agra, itself an ancient Rajput mansion. The other sacred places in Ujjain such as the Sandipani Ashram, where Lord Krishna received his education and the monastic retreat of poet-saint Bhratruhari, were also hammered down by the Muslims.

It was a practice with Muslim rulers in India to undertake at least one campaign per year against the Hindus with a view to slaughtering as many Hindus as possible, abducting and raping their women, converting their sacred temples into mosques and kidnapping their children for converting them to Islam. This was a well-worn custom with them initiated by Mohammed Ghazni and followed by every Muslim ruler, including Akbar.

Soon after his return from Ujjain Altmash planned another campaign. It was against Banyan, meaning probably Bayana. Some say that the campaign was against Multan instead. But Altmash fell seriously sick. He had to be carried back to Delhi where he died toward the end of April 1236 A.D. He used to reside among the ruins of the 27 temples around the Vikrama Tower (wrongly called the Kutub Minar) devastated by his father-in-law Kutubuddin. It is only in the fitness of things that this reptile lies burrowed and buried in a hole in a corner of an erstwhile temple. Only a short distance away, lies another devil, the hated Allauddin Khilji.

Altmash's tomb has no roof over it. Apparently no one had the money, time or love to raise a roof over his grave. The side walls of the tomb are actually the walls of an existing Hindu temple, used as his tomb. There was thus no question of erecting the walls either. But stupid are the explanation given to the visitors; they are told that the roof isn't there because Altmash wished no barrier between him and Allah. Has anyone heard such nonsense!

Actually, Altmash is buried deep down in the basement of the Hindu temple. His burial pit is filled with earth, stone and lime. On top of it is the thick basement roof. Above it is the ground floor. A flight of steps leads down to the dark, dingy underground chamber where Altmash lies buried. An unbearable stench pervades the chamber, a stench emitted by the putrefied flesh of the devil. With every passing day, the stench grows more unbearable.

Our archeological department would do well to clean up the filth, provide lighting for the visitors so that they can see for themselves that Altmash, like so many others, is buried in the basement of a Hindu temple and not a Muslim-built grave.

Who Built the Kutub Minar?

In the above account of Altmash's reign we have seen nowhere any mention of his having built the Kutub Minar. No doubt, our 'blind historians' are playing the blind-man's-buff with the readers and visitors. One Shams-i-Siraj Afif, another lying Muslim chronicler wrote somewhere 200 years later that Altmash had built the Kutub Minar and out of gratitude named the structure after his master Kutubuddin. And this cock-and-bull story is what is preached in the history class rooms of India today. No doubt, Indian history and current tourist literature are now reduced to kite-flying of such fantastic proportions. The superficial Arabic lettering on Hindu edifices has been the usual 'proof of ownership' by Muslims of the Hindu buildings throughout India. But it is easy to detect Sanskrit writings at most unexpected places throwing into four winds all such false claims of the barbarian invaders. It is only a question of time before the secular custodians of all historical monuments will teach our boys that the Kutub Minar was built by Maulana Azad, the Muslim education minister under Nehru or Zakir Hussain, the first Muslim president of India, who had offered his services to Mohammed Ali Jinnah of Pakistan in 1947 just before the partition. It was the same Zakir who had a small mosque built inside the Rashtrapati Bhavan of secular India, on the quiet.

9

Sultana Raziya Murderess Dethroned, Raped and Killed

Medieval Muslim court life was an infernal machine with the devilish ruler as its hub and the hierarchy of ax-grinding henchmen for its many cogs.

To keep that machine running it had to be constantly fed with bribery, nepotism, murder, massacre, rape and rapine. The machine used to grind fine and in the process pulverized the Hindus.

The Muslim usurpers and their coterie used to lead a fast life. The machine, as it always ran at full speed emitting deadly stench and heat. Those not insulated against it by matching treachery, lechery and butchery, got badly mauled, singed and ruined. Raziya's life was a graphic example.

Raziya, the orphaned daughter of Altmash, whose sex made her highly vulnerable in Muslim court life, got badly caught up in the fast moving belt of that machine. Rudely thrown off her throne, Raziya's royal honor and womanly modesty, were reduced to smithereens in no time.

Among the many beggarly Muslim graves that litter the Delhi terrain, is one of Raziya. She was taken prisoner at Kaithal and was then brought and killed in the streets of Delhi. Raziya's body is buried where she was murdered, under a humdrum sepulchral mound about a furlong inside the Turkman Gate of Old Delhi.

Altmash's death toward the end of April, 1236 A.D. was followed by the inevitable scramble for the throne among his 'sons'. 'Sonhood' was a very nebulous, all-encompassing status in medieval Muslim court life because the rulers' huge harems used to be more prolific than poultry farms. While the ruler used to be the harem's king-rooster, there were hundreds of others who surreptitiously ruled the roost. The progeny was inevitably ascribed to the Muslim ruler whose kingly chest expanded a little every time a new birth was announced in the harem; each such birth meant an additional feather in the ruler's cap.

Since the royal heirs were countless, the war of succession soon turned into a virtual 'free for all' in which slaves, nephews, bodyguards, cousins, uncles, aunts, grannies, foster-mothers, cooks, servants, eunuchs, footmen, ministers and panderers, all locked in an inextricable melee.

One of Altmash's elder sons, Nasiruddin Mohammed died a premature death. It is said that he died of venereal disease. The youth was a reckless lecherous character. However, that didn't prevent Muslim chroniclers to describe him as a learned, intelligent, brave and benevolent son of the royal family. And it is a pity that India's history books reflect the false records, suppressing the truth and thus harming the educational system irreparably.

Altmash was succeeded by Ruknuddin Firoz Shah, born of a Turkish maidservant. He ascended the throne in May, 1236 A.D. *Elliot & Dowson*, Vol. II, pg. 330 states: "The new monarch gave himself up to pleasure, squandering public wealth in improper places. So devoted was he to licentiousness and debauchery that the business of the State was neglected and fell into confusion. His mother, Shah Turkan began to interfere in the government of the country. During the life of her husband, his other women had looked upon her with envy and disdain. She now had the opportunity of punishing them, and in blind fury and vindictiveness she put several of them to death. She also caused (the son of a rival wife) prince Kutubuddin to be blinded and later to be put to death."

Ghiasuddin Mohammed - yet another of the umpteen sons of Altmash - commenced hostilities against Ruknuddin in Oudh. He seized Lakhnauti's treasury when it was being transferred to Delhi. "He also plundered several towns of Hin-dusthan. Malik Izzuddin Mohammed Salari, governor of Badaun, Malik Izzuddin Kabir Khan, governor of Multan, Malik Saifuddin Kochi, governor of Hansi and Malik Allauddin, governor of Lahore, conspired and broke out in rebellion." It was customary for even Muslim courtiers or governors, to follow the Islamic practice of raiding Hindu homes, kidnapping their women and children, plundering the countryside and forcibly converting Hindu prisoners to Islam, at least once a year. When therefore the four governors rebelled against the sultan of Delhi, their first action was to raid the countryside killing Hindu farmers, kidnapping their women and children and so on. In actual fact, the revolt by Muslim governors meant that the governors did not want to share the loot any longer with the sovereign in Delhi. As far as the ravages were concerned, it was always the Hindu who suffered immeasurably.

Ruknuddin sallied out of Delhi with his army to suppress the revolt. Taking advantage of Ruknuddin's absence from the capital, his foster sister (and there were umpteen foster sisters and brothers who hatched out of Muslim harems like chickens from giant incubators) Raziya was fired with the ambition of seizing the throne. She was helped in this by some of her own slaves. Ruknuddin's mother was alarmed at the developments. She tried to assassinate Raziya but was unsuccessful.

Wily, lecherous Muslims at court had no further use for the old hag of Ruknuddin's mother. People stopped taking orders from her. The pretty Raziya took control of the courtiers. Ruknuddin's mother was imprisoned.

In November, 1236 A.D. Raziya was raised to the throne of Delhi. The open revolt against Delhi was still on. She sent out an army to arrest her foster brother Ruknuddin, the erstwhile king. Ruknuddin was arrested, brought to Delhi and put in prison. He died the same month and thus Raziya had no rival and could rule 'in peace'. Ruknuddin's Islamic reign thus lasted only 28 days. About Ruknuddin the chronicles say: "He was so entirely devoted to riot and debauchery, that he often bestowed his honors and rewards on bands of singers, buffoons and catamites. He scattered his riches to such a heedless extent, that he would ride out and drink upon an elephant through the streets and bazars, throwing *tankas* of red gold around him for the people to pick up."

The description fittingly applies to most Muslim rulers. Squandering public money was the common factor. Some squandered it publicly as did Ruknuddin while the others spent it secretly on assassins and hoodlums, as did Aurangzeb.

The court chronicler Minhaj-us-Siraj writes about Raziya: "She was a great monarch, wise, just and generous, a benefactor to her kingdom, a dispenser of justice, (and) the protector of her subjects." And to think that she ascended the throne by killing her brother!

It is often said that sultan Altmash had discerned in Raziya leadership qualities and therefore had willed her as his successor; but that is clearly not true. The myth of Altmash's preference for Raziya was an invention by sycophantic court chroniclers and nothing more.

However, there was trouble ahead. Islam forbids women from kingship. The courtiers, in their masculine pride, refused to owe allegiance to Raziya and pay homage to her. The chief minister Nizam-ul-Mulk Junaidi himself refused to accept Raziya as the sovereign. He and the other officials who had been in revolt against Ruknuddin, now declared war on Raziya. "They assembled from different parts of the country at the gates of Delhi. Hostilities were carried on for a long time." (Elliot & Dowson, Vol.11, pg. 333)

From the 'gates of Delhi' referred to above it is clear that the Turkman gate (inside which Raziya lies buried) and other gates of Old Delhi had existed even in Raziya's times and therefore the rumor that Shahjahan founded Old Delhi in the 17th century, can only be false.

The other detail to be noted is that Raziya ruled for less than four years. The entire period was full of bitter wars, revolts, confusion and disorder. But nevertheless, Muslim authors tried to set her up as a rare heroine who brought about Hindu-Muslim unity, abolished discriminatory taxes on Hindus, dispensed immaculate justice to all, etc. etc. Such false claims have been made for many other Muslim rulers, from time to time; but in actual practice, they were all monsters. In fact, they had to be, given the edicts of the Koran.

It is this dishonesty and fabrication of Muslim writers which had stood in the way of reforming and taming the Muslim mind to a genuine citizenship of India. The Indian Muslim has all along made to believe that the sadistic tortures and wholesale plunder to which Hindus were subjected during 1,000 long years of Muslim misrule was all 'rare wisdom and justice'. He then naturally aspires to excel in that role and show 'more wisdom' and 'more justice' of the same kind.

Conversely, the Hindu, who is made to mug up day in and day out in schools and colleges and official dossiers, that sadistic Muslim misdeeds were acts of great glory and nobility of heart, prays to be spared of such 'generosity' in the future. Thus, our history curriculum needs to be thrown out for two reasons: first because it is a tissue of lies; second it is conducive to further ill-feeling between Hindus and Muslims.

The best way would be to label the 1,000-year Muslim era in India as a period of horrid cruelties. Its bestiality should be painted and described in all its lurid detail for everyone to see and be done with once for all. Only by making such a clean breast of past atrocities can the Muslim mind make a clean psychological breakaway from its atrocious past and brace itself to humane relations with non-Muslim fellow men.

Trying to nostalgically hug to the sadistic past as eras of glory, explaining away non-stop horrid cruelties as negligible aberrations, and glossing over atrocious tyranny as benevolent rule, is to hide the cancer of communalism and abet its further growth. Such suppression of the truth is bound to erupt into an unprecedented fury once again bringing retribution to the guilty.

Malik Nasiruddin Tabashi Muizzi, governor of Oudh, saw in Raziya a rare opportunity to grab power. He came to the gates of Delhi with his army ostensibly to help Raziya against her enemies displaying chivalry and loyalty to the woman-ruler, which is taboo in Islam. His real objective, however, was to capture Raziya for his harem and then the kingdom for himself. But his dreams did not materialize. Malik Nasiruddin was soon captured and done to death by the rebels.

Delhi then was in a state of siege and Raziya a virtual prisoner. Raziya threw a few temptations to a few of the rebel commanders and effected an escape from the beleaguered city. She had her army with her.

Raziya encamped on the banks of the Yamuna river; her army was now free to breathe. As usual, Raziya's army like the rebels' lived on the loot of the countryside. The two armies met for a battle but it resulted in a stalemate. What she could not win on the battlefield, Raziya wanted to win in her bed. She put on her charms on some of the rebel leaders. Advances were made toward Malik Izzuddin Mohammed Salar and Malik Izzuddin Kabir Khan. They secretly visited Raziya at night in her tent. The understanding was reached that the other three rebel leaders would be invited for talks and then imprisoned. However, the three came to know of this plot and fled.

Raziya's army pursued the three fleeing rebels. All three were captured and executed. In the meantime, a learned and brave Hindu, called Nar, collected a band of patriots; they flocked to him from as far away as Sind, Gujarat and odier outlying provinces. In March, 1237 A.D. about a thousand Hindus, armed with swords, shields, bows and arrows and other weapons collected and came in two parties to the Jama Masjid. The other proceeded from the cloth market and entered the gate of Muizzi under the impression that it was the masjid. On both sides they attacked the Mussalmans. Many of them were slain or trampled to death by the crowd. But before the resurgent Hindu forces could take control of the city, fully armed Muslim forces came and gathered round them. All the Hindus died fighting.

The extracts quoted above give revealing clues to medieval history. Throughout Raziya's reign, the Delhi referred to was what we know now as the Old Delhi. Then why do they give credit to Shahjahan for having founded Old Delhi in the 17th century? Also, the fort of Nur was clearly the Red Fort. This is evident because a main approach to the so called Jama Masjid leads from the Red Fort. It is therefore clear that the fort and the masjid were already there, some 400 years before Shahjahan came into the picture. How could have Shahjahan built these structures? They were already there! The Jama Masjid could not have been the target of the resurgent Hindus unless they regarded it as their temple. It was their temple that the Muslims had converted into a mosque!

During Tamerlane's raid of Delhi in the Christmas of 1398 A.D. his memoirs report that the Hindus of the city had collected in the so called Jama Masjid to offer resistance. The current Jama Masjid is in fact an earlier temple of the Hindus. Another conclusion that flows from the extract above, is that the other party of Hindus who came from what is currently known as chavdi Bazar side, had entered some other Hindu building usurped by the Muslims (called Muizzi) located nearby.

An Abyssinian slave, Amir Jamaluddin Yakut worked under Raziya, as a stable boy. He used to go out on joy rides with Raziya. Eventually, Raziya made him her personal attendant. Sexual intimacy between the two made many courtiers jealous. It is to be noted that when going out with her slave personal attendant Jamaluddin, Raziya used to don a male dress.

The Muslim garrison of Gwalior rebelled in the meanwhile. They stopped paying all tax extorted from the Hindus. Raziya was forced to send out her army against Gwalior and soon Gwalior

capitulated. Just as Gwalior was calmed, Malik Izzuddin Kabir Khan of Lahore rebelled again in 1239 A.D. Raziya had to send her army to fight Malik Izzuddin but the battle was undecided. In fact, Raziya had to buy peace by handing over Multan to Malik Izzuddin. Hardly had Raziya returned to Delhi from her arduous Lahore campaign in April, 1240 A.D. news came that Malik Altuniya, the governor of Tabarhindh, has revolted. Raziya set out again, this time to subdue Altuniya. At Tabarhindh, Raziya suffered a serious defeat. She was captured along with her paramour, the Abyssinian slave Jamaluddin. Jamaluddin was executed instantly. Raziya had to succumb to Altuniya's sexual advances. Altuniya sent his army along with Raziya's own army, to Delhi to instal himself as the new Sultan of Delhi.

In the mean time, Muizzuddin proclaimed himself the king of Delhi. He raised an army to fight Altuniya and Raziya. The ensuing battle was lost by Altuniya. Raziya and Altuniya fled from the battle-field and were reduced to destitution. They were pounced upon by enemies who killed them both.

Some say that the killers of Raziya and Altuniya were Hindu soldiers, some say they belonged to Muizzuddin's army. And thus, came to an abrupt end the reign of three years and six days of Raziya Sultana, portrayed as a benevolent ruler.

Muslim rule in India is such a sickening story of unrelieved and unmitigated mischief and misdeeds that many communally minded authors and researchers feel constrained from time to time to make mock-heroic attempts to discover some new virtues or hidden glories in those medieval monsters whom posterity would rather like to forget. Raziya was one such and no amount of chivalry or communal sophistry in any book or pseudo-research paper can succeed in glossing over her gory Amazonian career as a glorious reign.

10

The Bedlam After Raziya Monsters After Monsters

Bedlam and bestiality are two words which pithily summarize the one-thousand-year long Muslim rule in India. While Muslim rulers - courtiers, princes and slaves - endlessly plotted and counter-plotted against one another and brutally murdered one another, they were all united in persecuting and slaughtering Hindus. Toward the end of the slave dynastic rule, the horrid cruelties reached their climax in India.

Raziya, the impetuous daughter of Altmash, had already a taste of the bedlam and bestiality rampaging all around her. She herself was molested by the Abyssinian stable boy Jamaluddin Yakut and then later in the dungeons of Tabarhindh, by Malik Altuniya. Raziya was forced to join forces with Altuniya to attack Delhi.

As soon as Raziya absented herself from Delhi, one of her many harem-brothers Muizzuddin Behram Shah set himself up as the new sultan. Instead of rushing to help his harem-sister Raziya in her difficult times, Muizzuddin turned against her. Such conduct has been the typical feature of Islamic rule in India.

Muizzuddin had now to defend his claim to the slave sultanate against the combined armies of Raziya and Altuniya. In the ensuing struggle, both Raziya and Altuniya were slaughtered. Their corpses were thrown by the roadside in October, 1240 A.D. Raziya's beggarly tomb can be found by the roadside inside the Turkman Gate of Old Delhi.

Among the scheming courtiers who took advantage of Raziya's absence from Delhi, Ikhtiyaruddin was the most nefarious. He is the one who had instigated Muizzuddin to grab the throne of Delhi. Ikhtiyaruddin was notorious for kidnapping women, any women, on whom he had set his lecherous eyes. And the sultan's own daughter did not escape his attention. This daughter of the sultan had been married to Kazi Nasiruddin. The Kazi was forced to 'talaq' his wife so that Ikhtiyaruddin could drag her to his own bed.

Ikhtiyaruddin used to imitate Rajput royalty by getting music played, thrice daily, at the palace gate. He also had a caparisoned elephant standing at the palace door at all times. That was a status symbol of medieval times tantamount to the limousine of the 20th century.

Browbeaten into playing the second fiddle by his deputy Ikhtiyaruddin, Sultan Muizzuddin Behram Shah arranged a Koranic discourse at his White Palace (which could be none other than the Diwan-i-Khas in the ancient Hindu Red Fort of Delhi). Ikhtiyaruddin was an honored guest in the function. In an anteroom the sultan had two hired assassins. While the Koranic discourse was going

on, the assassins rushed out and killed Ikhtiyaruddin. His body was cut in several pieces.

Throughout Muslim rule in India, such Koranic discourses were often used as a convenient cover for such dastardly deeds. (Akbar used Moinuddin Chishti's tomb as a stalking horse from Ajmer to attack the Rajputs. Naive historians called it Islamic piety!)

In the confusion, the chief minister Nizamul Mulk Mazhabuddin, was also set upon and wounded. But he escaped somehow. Malik Badruddin Shankar now stepped into the shoes of the assassinated bully Ikhtiyaruddin. Badruddin's imperious conduct made life hard for the sultan as well as the chief minister or wazir. Badruddin was a smart man; he sensed the sultan's wrath against him. Badruddin invited several prominent courtiers, at his residence on a Monday in August, 1241 A.D. The idea was to plot the sultan's overthrow.

The sultan had a wind of the forthcoming conclave. He led a strong detachment to Badruddin's house and ordered the plotters to disperse. Badruddin feigned innocence and sided with Muizzuddin and ordered the invited guests to leave. The sultan held a durbar and ordered Badruddin to proceed to Badaun to take charge of that province. Exactly like government officers of our day, then too, no one wanted to leave the capital, the center of intrigue. Badruddin was unhappy at distant Badaun and eventually returned to Delhi. The sultan was annoyed; he got Badruddin and an accomplice of his, arrested. Within a few days, both were put to the sword while in prison.

This alarmed the entire nobility. Nobody was sure of his own life. Like every Muslim ruler, Muizzuddin too had his band of assassins and this was not unknown to any of them.

At about this time, the Afghan Moguls swooped down on Lahore from Khorasan and Ghazni. Delhi's governor in Lahore, one Malik Karakash fled to Delhi. The Moghuls captured Lahore in December, 1241 A.D. A general massacre followed. The women and children were made captives. It was one of the rare occasions when the Muslims of Lahore tasted the atrocities that had been hitherto reserved for the Hindus only! Muslim Pakistan's hobnobbing with Mongol China might one day cause history to be repeated; who knows!

Muslim sultans often let themselves be guided by their concubines and dervishes. Muizzuddin Behram too, at this time, was under the influence of a mendicant called Ayub. The fakir used to live in Mihirpur alias Mihirawali

(Mehrauli) near the so called Kutub Minar. Many of these fakirs were lecherous schemers against the authority. Kazi Shamsuddin, the local judge, had occasion to imprison Ayub. However, the sultan himself was under the spell of Ayub and it so came to pass, that on the advice of Ayub, the sultan ordered the Kazi to be trampled to death by an elephant.

The Moghul attack provided the sultan with an opportunity to send out all chieftains and courtiers to go to Lahore to fight the Moghuls and recapture Lahore. Even the chief minister, wazir Nizamul Mulk was asked to accompany the courtiers.

The combined army encamped on the banks of river Beas, on way to Lahore. Nizamul Mulk wrote to the sultan that the army commanders and courtiers accompanying him were all insolent and insubordinate. He needed a permission from the sultan to take action against them. This was only a ruse to get the order from the sultan and then display it to the courtiers and their fighting men in order to win them over against the sultan. And this is exactly what happened. Muizzuddin sent a letter giving a blanket permission to Nizamul Mulk to deal with the recalcitrant army officers in the manner he liked. The wazir was itching for exactly such an opportunity to depose and murder the sultan. He incited the officers, showed them the letter sent by the sultan. This incensed the entire army and the soldiers swore to take revenge. And the army, instead of facing the Moghuls, turned back toward Delhi to slaughter the sultan instead.

Delhi was besieged and a regular internecine war started between the sultan's bodyguard and the returning army. The Hindu farmers and citizens in the countryside and towns bore the brunt of such lawless devilry.

Muslims, whether divided or united, were always a menace to the Hindus. If united, they made ■ combined effort to crush the Hindus. If fighting among themselves as when Jehangir revolted against Akbar or Shahjahan rebelled against Jehangir, both factions used to grab Hindu property, wealth and land in order to be able to continue to fight and deny the use of those resources to the enemy. Such banditry having continued for 1,000 years, India's magnificent cities like Delhi and Agra, Mathura and Kannauj, Vidisha and Prayag, Ujjain and Karachi, Lahore and Peshawar, and many many others were reduced to dust. Old Delhi thus having been subjected to innumerable such assaults by Muslim invaders against the ruling monarch, Hindu or Muslim, generation after generation, its Hindu population found their homes reduced to rubble and their families decimated.

Things were so bad that in Delhi even some Muslims rose against the sultan. The sultan's position became progressively precarious. In the end he was Captured, thrown into prison and later beheaded. Thus Muizzuddin Behram Shah's reign was full of terror and treachery but it was also short-lived. His reign lasted two years and about 45 days.

It should be mentioned here that the principal characteristic of Muslim rule was always confusion. When a Muslim ruler was alive and in power, confusion and turmoil prevailed all over the country. But when he died, things became even worse. This story was repeated over and over again throughout Muslim rule in India.

At this time, Balban, a haughty upstart of a slave, caused his name to be proclaimed as the new king by hired drummers. Altmash's son Allauddin was then brought from prison and seated on the throne. For a Muslim claimant to the throne being alive although cast in prison was rather lucky because once on the throne, every Muslim ruler either murdered the possible claimant or maimed or blinded him. Balban had to be bribed to desist from creating further trouble. He was assigned the usurped Hindu districts of Nagor, Mandawar and Ajmer. Other courtiers were suitably appeased with gifts of usurped Hindu lands and property.

In the mean time, Nizamul Mulk, the wazir, assumed supreme control. For his own use, he took over the district of Kol (now called Aligarh). The absence of any moral considerations and a general atmosphere of insatiable greed, invariably led to widespread dissatisfaction. Disgruntled by loss of influence at court, a group of Turkish nobles conspired and murdered Nizamul Mulk on October 30, 1242 A.D. The new sultan, Allauddin Masud Shah bin Firozshah, undertook many raids on neighboring Hindu territories to desecrate temples and convert them into mosques, to kidnap Hindu women and children and plunder Hindu property.

While in prison, Allauddin lived side by side with two of his uncles, who too, had been imprisoned. They were Nasiruddin and Jalaluddin. They too were released when Allauddin was released to become the new sultan. However, their freedom was short-lived. As soon as he became the sultan, Allauddin sent them back to the prison. After two years, when Allauddin had sufficiently stabilized himself as the new king, he was persuaded to release the two uncles. They were assigned the usurped Hindu districts of Bahraich and Kannauj respectively for their maintenance.

At this time, the dreaded Chengiz Khan was on a rampage. Taking full advantage of the utter chaos in Delhi and north India in general, he sent a strong detachment to the gates of Lakhnauti of Bengal. Allauddin despatched an army under the command of Tamar Khan Kairan to help the local garrison which was under the command of Tughan Khan. But like two robbers they fell out. A treaty was patched up with the invader and Allauddin called it a day. If anyone suffered in the deal, it was the Hindu who suffered. It was his land and property that always became the object of such treaties.

Another Moghul army descended from the west and struck at Uch. There was hardly anyone left to protect Uch, as the army was bogged down in the east. At long last Allauddin had to emerge from his harem and lead a contingent himself to face the enemy. The Moghuls left after collecting the booty.

Allauddin's incompetence became a curse. The *Tabakat-i-Nasiri* (Elliot & Dowson, Vol. II, pg. 345): "In the sultan's army there was a party of good-for-nothing fellows who had gradually made their way into the society of the sultan, and were the means of leading him into unworthy habits and practices. It was thus he acquired the habit of seizing and killing his nobles ... all his excellent qualities (sic) were perverted and he gave himself up to unbound licentiousness, pleasure and hunting. Disaffection began to spread throughout the kingdom and all the business of the state fell into disorder (meaning that the Muslim courtiers did no more receive their regular share of loot of Hindu property)." The princes and nobles agreed to send for Nasiruddin to become the new sultan. On a Sunday in June 1246 A.D. Allauddin Masud was dethroned, put into prison and murdered. His reign lasted for four years, one month and a day. Thus ended the life of an ill-bred, ill-educated, useless man who acted as the ruler of Delhi, a repetition of the same story applicable to so many other Muslim rulers of India!

Nasiruddin was a younger son of the late slave sultan Altmash. He was in charge of Bahraich; and now he became the ruler in Delhi. His full name was Sultan-i-Muazzam Nasirud-duniya-wauddin Mahmud. He ascended the throne on Sunday, June 10, 1246 A.D. But the shame is that in order to protect himself, he had to arrive in Delhi from Bahraich veiled in a purdah like a Muslim woman.

Nasiruddin ruled for 20 years and was lucky to die a natural death in 1266 A.D. Balban, who succeeded Nasiruddin was the last ruler of the slave dynasty. He was Nasiruddin's brother-in-law and was appointed as the commander-in-chief of Nasiruddin's armed forces.

Soon after ascending the throne, Nasiruddin had to send his army to Sindh to repel a Moghul horde which was laying that province waste. Surprisingly, Nasiruddin's army, instead of fighting the Moghuls, started ravaging Hindu territories of Jud and the area on the banks of the Jhelum and the Indus. The Hindus retaliated and put Ulugh Khan to flight. Ulugh Khan hastened to Nasiruddin's camp on the Sodra and with him hurried to Delhi. On the way, they converted a temple in Jalandhar into a mosque and offered Idul Azha prayers in it.

Next year Nasiruddin's army tried to raid the Hindus around Panipat but was repulsed with heavy losses. To cover up the shame of defeat Nasiruddin attacked a small Hindu town called Nandana. Nandana was located not too far from Kannauj. Like cannibals the Muslim army of Nasiruddin pounced upon the peaceful town of Nandana. There was much bloodshed on both sides. Finally, Nandana capitulated in February, 1248 A.D.

Since all Muslim regimes in India were parasitic and had to be sustained by non-stop plunder of Hindu homes and annexation of their lands, Nasiruddin's army now turned toward Karra. The sultan himself remained at a safe distance from the scene of action; the actual campaigning was left to Ulugh Khan. Ulugh Kahn ravaged the defenseless towns and hamlets mercilessly. The slaughter was immense.

On May 20, 1248 A.D. Nasiruddin returned to Delhi content with the amount of loot. His cousin, Jalaluddin, clamored for a share of the loot. To keep him at arm's length, Nasiruddin 'assigned' to him the districts of Sambal and Badaun, already under Hindu control. This was a pernicious practice with the Muslim rulers of India. They used to 'gift away' yet uncaptured Hindu territories to Muslim marauders. This served to double purpose. While the sultan could keep a clamoring trouble maker at a safe distance from the capital, the bully assignee was thus kept busy in conquering Hindu territories on behalf of the sultan, for eventually the newly conquered territories would belong to the sultan and Delhi would get part of the levy. This nefarious practice of letting loose Muslim hoodlums into Hindu territories under a royal decree, without thyme or reason, continued almost until the end of Muslim rule. The method was fruitfully employed by Akbar and other crafty Muslim rulers.

Jalaluddin was accordingly asked to regard the Hindu territories of Baduan and Sambal as his own and make the most of them by seizing anything and anybody from the them. But no sooner had Jalaluddin set foot in those territories, he was chased out by the Hindus. Apparently he was so frightened that "he all at once took alarm and came back to the capital."

In the eyes of Muslim rulers, Hindusthan was like a poultry farm where Hindus were but so many hens lying eggs for Muslim banquet, to be ultimately slaughtered and eaten up. There never was any question of welfare of citizens or good administration. Just loot and loot, convert and convert, kidnap and kidnap!

It was about seven months later that Nasiruddin discovered that his coffers were getting empty. He needed to undertake another campaign against the Hindus. This time he decided to attack Ranthambhore. The campaign failed disastrously and the Muslim commander Bahauddin Aibak was slain by the Rajputs.

The kazis and mullahs were no better. How could they be when their emoluments were coming from the same loot collected by the sultan and his army? Under the Islamic camouflage of the typical Muslim trim of their professional beards, the mullahs and kazis used to freely indulge in all vices and murderous plots. And many a time their machinations boomeranged on themselves. Kazi Imaduddin Shakurkani was involved in some such shady deals. He was first exiled to Badaun and then murdered by a hired assassin called Imaduddin Rihan at Nasiruddin's behest.

Ulugh Khan had become quite powerful at the court. The sultan had to give his own daughter in marriage to Ulugh's son. The dowry given in that marriage left precariously little for the sultan. He had to therefore set out on another campaign against the Hindus. He crossed the Yamuna river and plundered the huts and homes of Hindus of the area. The court flatterer Minhaj-us-Siraj got a part of the booty. He wrote of "A hundred ass-loads of presents" which were allocated to him for his (asinine) service in making asses of all future students of history. The court chronicler was also assigned a few annexed Hindu villages as his fief.

Nasiruddin's campaign to Multan in 1250 A.D. ended in a rout by the Moghul commander Sher Khan. In 1251 A.D. Malik Izuddin posted at Nagor rose in revolt. Nasiruddin has to proceed against him, albeit reluctantly. However, Izuddin was won over with a big bribe. Soon thereafter the Moghuls besieged Uch in Sind. Sensing that it was a good opportunity to get rid of Izuddin, Nasiruddin sent him to help the besieged Uch garrison. Izuddin could hardly refuse, he had just sold his loyalty for

a big bribe! The result of the confrontation with the Moghuls was capture of Izzuddin by the Moghuls. He had to surrender Uch to the Moghuls.

Nasiruddin now felt free to plunder the Hindus. He and Ulugh Khan set out in the direction of Gwalior and Malwa. They laid waste the territories traversed. Homes and farms were plundered and set fire to. There was an encounter with Hindu leader Jahir Deo. The report is sketchy here suggesting that Nasiruddin had to return contented with marginal loot.

The Moghuls entrenched in Multan and Uch were a thorn in Nuruddin's side. He set out to capture these two strongholds but Ulugh Khan refused and the sultan had to return to Delhi empty-handed. Ulugh Khan was banished to Siwalik Hills. The Hindus there were subjected anew to plunder and counter-plunder by the sultan's men and resourceless rebel Ulugh Khan.

Taking advantage of the feud between the Moghuls and Nasiruddin, the Hindus of Multan and Uch organized an army and forced Moghul Sher Khan to withdraw beyond the Indus.

In 1244 A.D. Nasiruddin ravaged the areas around Bardar and Pinjor and then entered the Indo-Gangetic plain. He met with stiff resistance and his general was slain. Enraged by the reverse, Nasiruddin ordered a general massacre of Hindus in Kaithal town "such as those who might escape alive might not forget for the rest of their lives." To celebrate this dastardly act the sultan "marched to Badaun and arrived there with great pomp and display . . . and after a stay of nine days, left for Delhi."

News now came of a revolt brewing in the north-west. Arslan Khan, Sanjan Aibak, Ulugh Khan and Jalaluddin openly challenged the sultan's authority. Nasiruddin marched with an army apparently to quell the rebellion but finding the odds against him overwhelming, meekly agreed to give whatever the rebels wanted.

Sultan Nasiruddin's widowed mother had remarried one Katlaghi Khan. With so much meat-diet and stimulants, widowhood is a difficult existence for Muslim women. The sultan was incensed against the conduct of his own mother. He ordered the couple to leave Delhi and stay at Oudh.

Nasiruddin was in no way different from his murderous predecessor. A deputy, Kutubuddin, who incurred the sultan's displeasure, was summarily dismissed, put in prison and then murdered.

The scramble for power and territory continued unchecked among Nasiruddin's irrepressible 'nobles'. They checkmated one another, ousted or murdered one another. Katlagh Khan, the step-father, defied the sultan's authority. Malik Bakram Rukni, who was sent to subdue Katlagh Khan, got killed. Even Ulugh Khan had to return repulsed by Katlagh Khan. To save face, Ulugh Khan stopped on the way and looted some Hindu homes and returned with the booty. To return without any booty for the sultan was to lose face in the court.

The running war between Nasiruddin and his mother's bed-bug Katlagh Khan lasted for several years. It extended over a wide area: Oudh, Bahraich, Baduan, Kalinjar, Karra, Manikpur and Santur. Like parasites, both Nasiruddin and Katlagh Khan drew their sustenance from the loot obtained from the Hindus of the land. Writes Minhaj-us-Siraj at one place here: "Ulugh Khan ravaged the whole of the hills with the sword and penetrated as far as the town of Salmur, in the defiles and fastness of the mountains. No king had ever laid hold upon Salmur nor had any Mussalman army reached it. He now plundered it and carried on a devastating warfare. So many of the rebellious Hindus were killed that the numbers cannot be computed or described." (Elliot & Dowson, Vol. II, pg. 356)

Katlagh Khan eluded the sultan's forces, reached Samana and made common cause with local Muslim officers who too were now defying the sultan. Ulugh Khan was deputed to subdue the challengers. A few days after he had left, some Muslim nobles in Delhi addressed secret letters to the rebels inviting the pair to Delhi where they would find the gates of the city wide open to receive them.

The rebels were encouraged and marched to Delhi. They encamped between the Jumna, Kilughari and the city. The sultan was in a tight corner. His army was away while the rebels in full force were besieging his city. He had no alternative but to appease some of the rebels and win them over.

In 1257-58 A.D. a Moghul army again invaded Uch and Multan. Some of sultans' nobles joined hands with the Moghuls. Sultan Nasiruddin set out to oust the Moghuls from Sind but did not dare to confront them. In the mean time the Delhi treasury was nearly empty. Nasiruddin had to undertake new campaigns to replenish his coffers. Bayana, Gwalior, Balraam and Kol districts were combed for plunder. Malikun Nawab Aibak was sent to Ranthambhore for another try to subdue the city. The sultan had ordered all his provincial governors to send some tribute as the royal treasury was alarmingly empty. Two elephant-loads of treasure looted from Bengal was rushed from Lakhnauti.

In 1260 A.D. the Rajput chieftains holding sway in the hilly regions around Delhi threatened to invade the capital. The sultan commissioned Ulugh Khan "to chastise the rebel inhabitants of Mewat and to intimidate their Deo (Hindu chieftain)." The sultan's army was defeated pillaging Hindu farmer's homes on the way back. Minhaj-us-Siraj, like all other flattering bastards, became distinctly vague to cover up defeats.

How even Hindu historians have been browbeaten into describing sadist Muslim rulers as angelic, conscientious, god-fearing rulers of Hindusthan may be judged from Ashirbadi Lai Srivastava's remarks on page 128 of the Hindi edition of his publication *DELHI SULTANATE*.

He describes the slave sultan Nasiruddin as a simple, unassuming harmless man. In refutation of this stupid view we would like to quote some extracts from Minhaj-us-Siraj's *Tubakat-i-Nasiri* (Elliot & Dowson, Vol. II, pp.381-383), where in describing Nasiruddin's campaigns, he says: "Ulugh Khan (the commander of Nasiruddin's army) and other nobles, with the royal troops and their own followers, suddenly resolved upon a campaign in the hills (foothills of the Himalayas) . . . They fell unexpectedly upon the rebels (i.e. the Hindus) . . . They were all taken and put to the sword . . . For twenty days the troops traversed the hills in all directions . . . villages and habitations of the mountaineers were all taken and ravaged . . . and the inhabitants who were thieves, robbers and highwaymen (these are the epithets used by almost all Muslim chroniclers to describe Hindu villagers) were all slain. A silver tanka was offered for every head (This silver was robbed from the very Hindu homes which were ravaged by the Muslims) and two tankas for every man brought in alive (because the living Hindu could be used as a slave and for conversion to Islam to carry out Muslim depredations deeper and wider in Hindusthan). Eager for these rewards, the Muslim soldiers climbed the highest hills, penetrated the deepest ravines and brought in heads and captives. The worst villains were the Afghans, the Turks and the Taziks.

Two hundred and fifty of the rebel-chiefs were captured. Thirty thousand tankas were taken from the Ranas of the hills and the Rais of Sind and sent to the royal treasury. The sultan was mightily pleased at the ravage wrought on the Hindus. A great retinue of Muslim chiefs and nobles came to see Ulugh Khan who had brought the looted Hindu treasure. After a stay of two days in the capital, the Court went forth again . . . on a mission of revenge. The elephants were prepared and the Turks made ready their trenchant swords. By royal command many were cast under the feet of elephants, and the Turks cut the bodies of the Hindus into two. About a hundred met their death at the hands of the flayers; many were skinned from head to foot. Their skins were stuffed with straw and some of them were hung over every gate of the city. The plain of Hauzrani and the gates of Delhi remembered no punishment like this nor had anyone heard such a tale of horror.

Enraged by this wanton carnage, plunder and ravage, the Hindus in the hills retaliated. Informed of this Ulugh Khan "hastened toward the hills and . . . fell upon the insurgents unawares, and captured them all, to the number of twelve thousand - men women and children - whom he put to the sword. All their valleys and strongholds were overrun and cleared, and great booty captured. Thanks be to Allah for this victory of Islam ..."

Students of history have not been told that these annual raids (sometimes even more frequent) by Muslim sultans on peaceful Hindu localities were intended to finance the army of freebooters and hooligans and the licentious life at court. Plunder and massacre of Hindus was the chief means and occupation of the livelihood of every Muslim sultan of India and paraphernalia.

11

Balban The Monster

In medieval history, the alien Slave dynasty littered in India by Mohammed Ghori was the first to drive Islamic nails in the coffin of India's freedom. The penultimate fiend of that dynasty, and the last to rule for 20 long and gory years, was Ghiyasuddin Balban. A veritable monster as he was he bore the title Al Khakanul Muazzam Bahaul Hakk Wauddin Ulugh Khan Balbanus Sultani.

Even in its death throes the Muslim Slave dynasty, delirious with the high fever of Islamic fanaticism, perpetrated deadly carnage of the Hindus. Testifying to this role of Balban, the *Maharashtriya Gnankosh* (encyclopedia), says (pg. G-191, part XII, 1922 edition): "Balban's life was one of turmoil and continuous warfare. He was extremely cruel and a killer. In suppressing interminable revolts around Delhi he massacred 100,000 people which caused rivers of blood to flow all around. Mangled dead bodies piled up in every town and the whole region emitted an

unbearable stench.”

Balban belonged to the Khakans of Albari in Turkestan. While still young Balban was captured by Mongol marauders. Battered on burglary and butchery, Balban was sold as a slave in the markets of Ghazni to Khwaja Jamaluddin, a wholesale merchant of slaves. Collecting slaves, fattening them like pigs and then selling them to Muslim monarchs was a very profitable trade in the Muslim era in world history.

In 1232 A.D. Khwaja Jamaluddin, the slave-merchant from Basra, drove Balban along with other slaves to Delhi and lined them up before the Muslim slave-ruler Altmash. Altmash purchased the whole lot of them.

There were ever so many slave-wholesalers and commission agents like Jamaluddin in medieval times; they did a roaring trade by kidnapping young boys and then training them up as killers.

Balban was appointed a personal attendant of Altmash. During sultan Ruknuddin's time, Balban has been sent on a few campaigns to ravage Hindu countryside. In one such campaign, Balban was taken prisoner by the defending Hindus. But the usual compassion made his Hindu captors set Balban free, taken in as they were by his fraudulent oaths pledging to be well-behaved in the future. Had his captors been judicious and executed Balban rather than let him free, they could have spared thousands of defenseless, innocent women and children the misery that Balban heaped upon them later. But that was not to be.

Balban alias Ulugh Khan became a constant companion of Raziya once she ascended the throne in Delhi. Under her he rose to be the chief of the royal stables. However, his loyalty to Raziya was only skin deep. He made common cause with several rebellious nobles bent upon deposing Raziya.

His depredations and scheming nature soon established Ulugh Khan as a force to reckon with. Raziya's successor, Behram Shah, had to appease Ulugh Khan's ambitions by offering him the Rewari area as his fief. With Rewari as the spring-board, Ulugh Khan started his marauding career. He raided and annexed Hansi. Then he started angling for the sultanate itself. The lecherous and treacherous atmosphere around Muslim courts was a fertile breeding ground for treasonable plots. Ulugh Khan was a key figure in such plots.

Like Raziya, her brother Muizuddin Behram Shah too was deposed and assassinated. The usual melee followed; each noble wanted to be sultan. Ulugh Khan proclaimed himself the new sultan by beat of drums. But he failed to muster enough support from among the nobles. Allauddin Masud Shah, a grandson of Altmash was chosen as the new sultan. But Allauddin did not reign for long. Within four years, Allauddin was overpowered by the conspiring Ulugh Khan; he was dragged off the throne and slaughtered.

Once again Balban alias Ulugh Khan tried to come to the throne but once again he failed. Altmash's murdered grandson was succeeded by a son of Altmash, Nasiruddin. Nasiruddin ruled for 20 gruesome years. Ulugh Khan was his commander. Both as commander of Nasiruddin's army for 20 years and later as Sultan of Delhi in his own right for another 20 years, Ulugh Khan wreaked cataclysmic havoc on Hindu India by reducing populous towns and villages into smouldering wastes.

A number of Muslim chroniclers such as Ibn Batuta and Imami have charged Ulugh Khan alias Balban with having poisoned Nasiruddin, the sultan, whose army he commanded. Ulugh Khan had played a leading part in the assassination of Raziya, then later in removing Muizuddin Behram Shah and then Altmash's grandson Allauddin. In between, he had impetuously proclaimed himself as the king. Ibn Batuta's charge therefore seems quite plausible.

Nasiruddin died sometime between 1265 and 1266 A.D. He had no son. With him the Altmash dynasty came to an end. But it was still a slave clan that ruled from Delhi. Chronicler Barni writes: "Toward the end of Nasiruddin's rule, the Delhi sultanate had forfeited all its respect. Its subjects had lost all faith in the sultanate and had left in them no dread of it. The fear of law and good administration, which are the fountainhead of the success and glory of any regime, were wearing thin and the realm was in a state of misery and utter chaos."

Balban's reign only intensified that misery. Having led many revolts and brought about the assassination of several sultans, Balban was keen to render his own sovereignty invulnerable. A group of 40 Turkish courtiers had come to control the sultanate. These forty were the chosen slaves of Sultan Altmash when he was alive. They became all powerful after his death. They were the virtual 'kingmakers' in the court. Balban intended to break up this group so that they could not do any harm to him.

Balban took several measures for the purpose. He promoted some low-caste Turks to fief-holders. A jealous balance of power was created. And Balban was on the war path.

Malik Bakbak, a member of the gang, governor of Badaun was flogged to death on a flimsy charge. Haibatkhan, the governor of Ayodhya was whipped 500 times and made over as a slave to the widow of a man Haibatkhan had murdered. Another governor, Amin Khan was executed. Balban poisoned his own cousin Sher Khan, a leading member of the 'forty'. And thus, by barbaric and brutal means Balban made his sultanate safer for him to rule.

Balban had established a wide network of spies. The network covered his entire realm, from his palace to the farthest hamlet. The spies also operated in territories under Hindu rule. His employees were not paid in cash. The entire proceeds came from loot of his Hindu subjects. The lower ranks of the soldiery too used to live on loot. A part of that loot used to go to the sultan.

Balban hired Imadul Mulk as his commander. It was necessary to have a powerful commander simply because Hindu resistance to Muslim rule was increasing. The resistance was so great that the entire clan of the slave-sultans were busy full-time in consolidating their territories. The Hindus threw off the yoke of the Muslim administration and routed Turkish officers and soldiery. Hindus too started looting and laying waste regions under Muslim rule so that the sultan and his followers did not have any revenue either. In the Doab and Oudh regions, rebellion was endemic. In Katehar (modern Rohilkhand) sultan's soldiers could not extract any levy at all. Rajput reprisals had made communication unsafe. Badaun, Amroha, Patiali and Kampil were the centers of Rajput resistance from where they led punitive sorties against the Muslims, prevented farmers from tilling land, looted wayfarers and returned to their own bases. It was such raids that caused the city-gates of Delhi to be closed at noon, after Muslim prayers. In distant areas such as Bengal, Bihar and Rajasthan, conditions were even worse for the Muslims. The strategy of plunder and destruction followed by the Hindus prevented the Muslim from consolidating their territories.

Afraid of Rajput raids, Balban had all trees and foliage surrounding Delhi ruthlessly mowed down. The idea was to deny any cover to the raiding Rajput parties. This explains why Delhi today is a mega-dustbowl, almost semi-desertic.

After ravaging Delhi for a year, Balban turned to Doab and Oudh in the second year of his reign. He divided up the entire area in smaller segments each under its separate military contingent. They were ordered to cut down all trees, remove foliage and slaughter all Hindus. Muslim fanatics tutored into believing that slitting the throats of Hindus was a most pious duty and that looting their property, raping their women and kidnapping their children was essential to get to Jannat, the Islamic heaven. Balban's military pickets at Bhojpuri, Patiali, Kampil and Jalali were manned by semi-barbaric Afghans.

Balban now himself marched toward Katehar. Chronicler Barni remarks: "that Balban struck such terror by this horror-drama in that region that the rebellious Hindus were suppressed once for all." If all Hindu males were massacred and their women and children carried away to be made Muslims, it was but natural that there was no Hindu resistance. However, in defense of Balban it might be added that such carnage was nothing special to Balban; all Muslim rulers behaved exactly the same way.

Balban then attempted a similar repressive campaign in Bundelkhand and Rajputana. But the Hindus were alerted in advance and they foiled his barbaric move before Balban could inflict total ruin on their regions.

Then came Tughril Khan's revolt from Bengal. Tughril had made a make-believe submission to Balban in the first year of his reign but revolted as soon as the Moghuls attacked Sind, the western flank of Balban's realm. The year was 1279 A.D. Tughril proclaimed himself the king; coins were issued in his name. Balban ordered Amin Khan, his governor in Oudh to suppress the revolt. But Amin Khan came back defeated. He was slain at the order of Balban for his failure. His corpse was hung from a gate in Ayodhya.

Balban sent a second army to subdue Tughril. This army too was routed. The third army sent came back defeated too. Then Balban decided to lead an army himself against Tughril. He mobilized a force of 200,000. His second son Bugra Khan was with him. Balban encamped near Lakhnauti, the capital. Tughril Khan withdrew to the interior of Bengal. Balban hunted him down from place to place until he was captured beyond Dacca. Tughril was brought to Hajinagar where he was executed.

Returning to Lakhnauti Balban wreaked vengeance on Tughril Khan's associates. All his confidants were impaled on stakes on either side of a two-mile long main bazar road in the center of the town. The sight inspired such horror in the hearts of onlookers that some of them swooned. "Never before had such a horrific scene been enacted," says chronicler Barni.

Balban then appointed his own son Bugra Khan as the governor of Bengal. However, Balban

threatened his own son with dire consequences if ever he revolted against his father. The relation between a Muslim father and his son was quite unlike similar relationship among other communities.

Returning to Delhi, Balban took on the sympathizers of Tughril Khan in the capital. The atrocities could have been even more blood-curdling if the local kazi had not interceded. Even then, a great number of Tughril's sympathizers were slaughtered in Delhi. Balban divided up the frontier region into two parts. The part comprising Sunam and Samana was entrusted to his second son Bugra Khan; the other part comprising Multan and Sind was given to the first son Mohammad. The sword of a Mongol invasion had been lunging on the Western flank of Balban's dominion. Without this constant threat across the border, it is more than likely that Balban's persecution of Hindus would have reached even higher limits.

Two Persian poets, Amir Khusro and Amir Hasan lived under the patronage of Balban's son Mohammad. Mohammad had invited another Persian poet, Sadi, to join his court; but Sadi was too old and he declined the invitation.

It was in 1286 A.D. that the Mongols returned with a large army. In the ensuing confrontation, Mohammad was killed. Balban, an eighty-year-old man was deeply grieved. Nevertheless, he sent an expedition against the Mongols. Lahore was recaptured but the territories to the north remained under the Mongols. Balban became mentally sick. He suffered from nightmares and hallucinations. His second son, Bugra Khan left him to his fate and went to Ikhnavati. Balban's domain presented a vista of destruction and total desolation. Balban died in the middle of 1287 A.D. Informed of son Bugra Khan's departure, Balban had nominated grandson Kaikhusro (son of Mohammad) as his heir.

The Muslim courtiers in Delhi, led by Fakhruddin, however, pushed aside Kaikhusro; they nominated Bugra Khan's 17-year-old son Kaikobad. He became the king in 1287 A.D. No sooner had he ascended the throne than he plunged himself into a life of debauchery. The young sultan's lead was freely followed by his equally degenerate courtiers. The control of the State passed on to Nizamuddin, the profligate son-in-law of Fakhruddin, the king-maker. Kaikobad was reduced to a puppet in Nizamuddin's hands.

Taking advantage of the laxity in Delhi sultanate, the Mongols invaded Punjab and occupied the tract upto Samana. Malik Bakbak, however, succeeded in stemming the Mongol advance. The Mongols lost a battle near Lahore. A thousand Mongols were captured and brought to Delhi to be executed there.

Nizamuddin now wanted to be the sultan himself. Informed of this Bugra Khan set out for Delhi with a huge army. Aware of his father's bid for the throne, Kaikobad led an army to meet his father on the battle-field. The two armies came face to face near Ayodhya on the banks of the Sarayu river. Nizamuddin tried to prevent any reconciliation between the father and the son. His intention was to seize the throne himself while the father and the son killed themselves. However, better counsel prevailed. The battle was abandoned and it was decided that Bugra Khan will recognize his son as the legitimate ruler while the son would listen to his father's advice in statecraft. Nizamuddin was gotten rid of by poisoning.

Kaikobad's resolve to mend his ways did not last long. He soon lapsed into profligacy. Unrestrained sexual and drinking orgies coupled with the use of stupefying drugs brought an attack of paralysis to the young sultan Kaikobad. The Turkish courtiers raised his baby son Shamsuddin Qayumars to the throne as his father was incapacitated due to paralysis.

Keen rivalry and communal jealousy developed between Jalaluddin, the Khilji governor of Bulandshahr and the Turkish noblemen at the court. The Turks were plotting to slay Jalaluddin. But Jalaluddin was too clever for the Turks. He marched straight to Delhi in good time, took Kaikobad prisoner and had him murdered. Jalaluddin proclaimed himself the regent of the infant king. But the ambitious Jalaluddin really wanted to be the king himself. In the face of constant rivalry from the Turks in the court, he slew the infant king and proclaimed himself the king in March, 1290 A.D.

The Muslim Slave dynasty which had seized the throne in Delhi with a bang in 1206 A.D. under Kutubuddin Aibak ended in the infant king Sultan Sham-suddin Qayumars' whimper, after a monstrous 84 bloody years. The Muslim Slave dynasty was thus stamped out under the Khilji heel after its eleven monarchs had rained fire and brimstone on Hindu India. The torch and the sword were now picked up by the Khiljis and the stampede into India continued.

Jalaluddin Khilji Nephew Kills Uncle

Hindu baiting which had been the cruel sport of fanatic individual marauders since the seventh century in the name of Islam, later hardened into a breathtaking relay in which dynasty after Muslim dynasty carried forward Islam's blood-dripping sword and burn Hindus and their land.

Balban was the last prominent ruler of the Slave dynasty. After him the succession was thrown into a turmoil. His grandson Kaikobad, a dissolute youth, had succeeded to the throne. Rendered paralytic by a fast and lecherous life, Kaikobad's infant son was raised to the throne by the distraught courtiers.

An infant being on the throne, the actual power in the court was held by a Turkish junta. This was not liked by the Khiljis. A strong Khilji was Jalaluddin. Among the Turks were Aitamur Kachhan and Aitamur Surkha. They targeted Jalaluddin for elimination. But Jalaluddin was too clever. Jalaluddin consolidated his position at Baharpur. Aitamur Kachhan, accompanied by a military contingent, proceeded to Baharpur. The idea was to 'invite' Jalaluddin to a meeting in the Shamsi Palace and there murder him.

Forestalling Aitamur Kachhan's plans, Jalaluddin lay in ambush; he pounced upon Aitamur and his contingent, killed Aitamur and most of his men. Jalaluddin had many sons. They pressed forward to Delhi, took the infant prince in custody and later murdered him. Aitamur Surkha had pursued the Khilji forces after the death of Aitamur Kachhan, but fell off his horse, shot by a Khilji arrow. Many Turkish noblemen were slain in the encounter.

Ziauddin Barni observes in his *Tarikh-i-Firozshahi*: "Great excitement followed in the city; the people, high and low, small and great, poured out of the twelve gates of the city and took the road for Baharpur to the rescue of the young prince. They were all troubled by the ambitions of the Khiljis and were strongly opposed to Jalaluddin's seizing power. But the Kotwal, on account of his sons (taken as hostages) allayed the popular excitement and brought back the citizens. The crowd dispersed at the Badaun gate." (Pp. 134-135, Vol. III, Elliot & Dowson)

Treacherous Muslim loyalties, always known to shift to the winning side, made some Turks walk into Jalaluddin's yard. Not wanting to have the blood of the reigning paralytic sultan on his own hands, Jalaluddin sighted a chieftain whose father had been put to death at Kaikobad's orders. The latter was asked to proceed to Kilughari with instructions to despatch Kaikobad to Allah's home. "This man entered Kilughari and found the sultan lying at his last gasp in the room of mirrors. He despatched him (sultan Kaikobad) with a few kicks and threw his body into the Jumna." (P. 135, Vol. III, Elliot & Dowson)

Now that both the titular king (the infant son) and his paralytic father Kaikobad were dead, Jalaluddin consolidated his position by elevating some of his supporters to important court offices. But Jalaluddin did not proceed to Delhi. The Delhi Muslim population wanted to see only Turks as the rightful heirs. A son of Balban's brother, known as Malik Chajju, was the next in succession if the throne had devolved in the Slave line. Wily Jalaluddin granted him the fief of Karra and sent him away there.

Barni tells us: "Jalaluddin did not go to the city . . . Some time elapsed before he ventured there . . . Not being able to go to Delhi (he) made Kilughari his capital . . . several traders were also brought from Delhi" (Pp. 135-36, Vol. III, Elliot & Dowson). This clearly refers (in 1287 A.D.) to what we know now as Old Delhi and yet our histories are burdened with the falsehood that Moghul emperor Shahjahan had founded Old Delhi in the 17th century A.D.

There is some confusion on the precise date of Jalaluddin's accession to the throne. Firishta asserts the date to be 1288 A.D. But according to Miftahul Fu-tuh of Amir Khusro, it should be 1290 A.D. Barni places it somewhere in between, namely in 1289 A.D. Some of these Muslim chroniclers were more concerned with flattery of the monarch but not the precision of dates.

Of the many children sired by Jalaluddin in his harem full of women, three were old enough to have participated in helping their father in his anti-Hindu depredations. One was Khan-i-Khanan; the other two were Arkali Khan and Kadar Khan. "For each of these a palace was provided." (P. 137, Vol III, Elliot & Dowson). Obviously the many Hindu mansions captured in the area comprising Vijayamandal, Shree and what are known today as Hauz Khas and Niza-muddin were occupied by Jalaluddin and his three sons.

Later in the year when Jalaluddin felt reassured that the Muslims of Old Delhi were reconciled

to the crown on a Khilji usurper's head, he "went into the city and alighted at the palace (daulatkhana) . . . and took up his seat on the throne of his predecessors." (P. 137, Vol. III, Elliot & Dowson). This is clearly what is now known to us as the Diwan-i-Khas (ancient Rajput palace in Delhi's Red Fort).

Within a year of Jalaluddin's accession, however, Malik Chajju, the nephew of the last Slave ruler Balban, proclaimed himself king and set out from Karra to raid Delhi. Jalaluddin too advanced to meet him. The two forces met in a battle about 25 miles from Badaun,

Whenever two such Muslim armies moved to meet in a headlong clash - and during the 1,000-year-long Muslim devil dance in India, hardly a day passed in which there was no revolt - all Hindu grain was commandeered, Hindu farmsteads burnt down, Hindu homes looted, Hindu women raped, their children kidnapped for conversion to Islam, Hindu unarmed people carried away to be sold as slaves and all Hindu temples turned into mosques and 'sanctified' with the blood of slaughtered cows sprinkled on their walls. It is thus that most medieval temples stand converted and occupied as Muslim mosques even to our day.

Chajju Khan's chief adherents were captured. Jalaluddin's son Arkali Khan "put yokes upon their necks and sent them bound to the sultan. They were conducted into Jalaluddin's presence, riding upon camels, with yokes upon their shoulders and their hands tied behind their necks covered with dust and dirt." (P. 138, Vol. III, Elliot & Dowson)

Conscious, however, of the volcano of Muslim treachery and the transitory loyalties on which he relied, Jalaluddin had them freed and feted. Malik Chajju, their leader, was sent to Multan to be kept in seclusion but was well provided with wine and women.

In similar circumstances, says Barni, Balban would have "visited rebellious and political offenses with the greatest severity, and how much blood he shed? If the sultan and his followers were to fall into their hands, no name or trace of the Khiljis would be left in Hindusthan." (Pp. 139-40, Vol. III, Elliot & Dowson). But this same Barni also sings fulsome praises of the beastly Balban when dealing with his reign earlier.

Allauddin, the nephew-cum-son-in-law of Jalaluddin was now handed over the fief of Karra from the banished Malik Chajju. Allauddin, however, made common cause with Malik Chajju's erstwhile associates and conspired with them to attack Delhi within a year of his taking over Karra. Allauddin hated his wife and her mother, the wife of the reigning Jalaluddin.

Muslims often pretend to denounce drinking but every page of our history is soaked in strong liquor and smeared with opium and other narcotics. They talk of Islam's liberating influence on their women, but in actual life, keep them under the purdah, covered from head to foot.

Among the endless plots hatched against Jalaluddin was one by Sidi Maula a dervish. He had the reputation of accepting nothing from anyone but was known to expend enormously. Some say that he had a band of thieves who stole for him and kept the dervish well supplied with money and other goodies. It became known that Jalal Kashani, who used to associate with the dervish, used to talk sedition in company with many discontented and needy nobles. They planned that when the sultan went in state to the mosque on Friday, he should be assassinated. What better place could there be for such a vile deed than a mosque, they must have thought!

The plot was disclosed to the sultan. He had the dervish cut by a man several times with a razor. The sultan's son Arkali Khan, who was on the palace terrace, beckoned to an elephant driver who drove the elephant over Sidi, the dervish and trampled him to death.

Muslim reigns punctuated with plotting, foul murders and plunder were never free from famine because while the Hindu never got the time or peace to till the soil, the Muslims lived off their spoil. Famine was therefore inevitable. Jalaluddin's reign too was not free from famine. Barni tells us: "There was dearth in Delhi and grain rose to a jital per ser. In the Siwalik also the dearth was greatly felt. The Hindus of that country came into Delhi with their families and in the extremity of their hunger drowned themselves in the Jumna." (P. 146, Vol. III, Elliot & Dowson).

In the year 1290 A.D. Jalaluddin plundered Ujjain and Malwa. "He destroyed the Mahankal and other renowned temples there, broke and burnt the idols and obtained great booty." (Ibid). He then set his eyes on the famous Hindu fortress Ranthambhore. But capturing a Hindu mountain fortress garrisoned by brave Rajput forces was different from raiding open temples when unarmed pious priests were engaged in devotion and worship. Jalaluddin finding the fortress impregnable beat a shameful retreat saying that he "could not take it without sacrificing the lives of many Mussalmans and that he did not value the fort so much as the hair of a Mussalman. If he took the place and plundered it after the fall, many Mohammedans, the widows and orphans of the slain, would stand before him and turn the spoils into bitterness."

The above remark only reveals the 80-year-old Jalaluddin's senility. He hoped to take the Ranthambhore fort without losing even one Muslim hair - we are not told whether of Muslim beard or head. But none the less, many a Muslim beard was shaved off and head rolled away under the sweep of flashing Rajput sword as Jalaluddin's rampaging forces fled the environs of Ranthambhore, one of the most famous strongholds of Hindusthan, in utter rout and disorder.

In 1292 A.D. the Moghul hordes from central Asia, led by the notorious Halaku's grandson Abdulla swept across the Punjab. Struck with consternation, Jalaluddin collected his forces, forces that had taken a battering at Ranthambhore, and staggered out of Delhi. A number of engagements followed between the invading Moghuls and Jalaluddin's forces. It ended in a stalemate. A daughter of the sultan was given in marriage to Ulugh, the grandson of Chengiz Khan. Toward the end of the same year, Jalaluddin marched against Mandavgad in central India. This famous and beautiful Rajput capital was laid waste and its magnificent shrines and mansions were converted into Muslim mosques and tombs. As usual, in our history books the lying 'sarkari' historians tell us that the Muslims had built those beautiful buildings. One has to be immensely stupid to think that the intelligent public would swallow such inmitigated lies!

Jalaluddin's attack on the open city of Ujjain was a shame. Streams of Hindu pilgrims throughout the ages had donated their wealth in the temples here. Jalaluddin found it an easy target unlike the Ranthambhore Fort. Pilgrims were massacred in thousands, captives carried away along with (the Immense loot.

It is worthwhile here to narrate how Jalaluddin met his end and that too at the hand of his own son-in-law Allauddin. Unbeknown to Jalaluddin, Allauddin raided Deogiri in the Deccan. Deogiri's army was away from its garrison at the time. Allauddin mounted the assault without informing the sultan. It was only after Allauddin's victory that Jalaluddin came to know of this extraordinary encounter of the Muslim forces belonging to his son-in-law. Jalaluddin argued that his son-in-law's victory was also his own victory. He wanted to meet Allauddin and invited him to Delhi. But Allauddin would not come pleading a sense of guilt for having kept his father-in-law in the dark about his successful expedition to Deogiri, which he had planned on his own and in utmost secrecy. Jalaluddin was pleased. He proposed to visit Allauddin at Karra. In order to come to Karra, Jalaluddin had to cross the Ganga which Jalaluddin did, leaving his accompanying forces on the other bank of the river.

While crossing the river in a boat, Jalaluddin read from the Koran so that Allah gave good sense to his son-in-law Allauddin.

When they met, the father kissed the son on his cheeks, tapped him lightly on his face, when several assassins, as had been arranged by Allauddin, struck off the head of Jalaluddin. His head was stuck on a spear and paraded in the town. Salim, one of the assassins, who had struck Jalaluddin with the first blow, fell a victim to virulent leprosy within two years of the sultan's murder. Ikhtiyaruddin, another assassin who had beheaded the sultan, soon went mad. On hearing of Jalaluddin's murder, his army waiting on the other side of the Ganga, returned to Delhi under the command of one Ahmad Chap. The march through rain and slush greatly depressed the men. On reaching Delhi they dispersed to their homes. The sultan's wife Malika-i-Jahan in great alarm placed the sultan's youngest son Kuknuddin Ibrahim on the throne. A most heinous crime of treacherous filial assassination was perpetrated on the banks of the holy river by a Mussalman.

Jalaluddin's elder son, Arkali Khan, incensed by his supersession, stayed back in Multan. For Allauddin, this was a good augury. The queen Malika-i-Jahan went to Multan with young Ruknuddin. In the mean time Allauddin, accompanied by a number of Muslim noblemen proclaimed himself the sultan of Delhi.

It may be added here that in the reigns of Jalaluddin and Allauddin, there lived a man called Amir Khusro. He is made much of in chauvinistic Muslim literature and is called a great poet. He was no poet. He was as good a parasite as any in the Muslim court. This Amir Khusro lies buried in the ruins of a Hindu mansion around the so called Humayun's tomb. Here we may again remind the Nader why every Muslim courtier or prince has a tomb but seldom has anyone of them a palace or mansion to live in. The fake historians of India and the west never seem to have given a thought to the paradox of Muslim corpses wanting palace over their burial pits while lecherous and luxury-loving 'live' and kicking Muslim degenerates do not flaunt palaces.

The reason is simple. All Muslims, prince or pauper, poets or panderers, lived on conquered Hindu mansions, i.e. it is why during their life time we are not supplied with their address but after

their death, lo and behold! there are

stately mansions almost descended from heaven over their putrid corpses. History has left this mystery unanswered only because the answer is too simple which is more than likely to blast all the great theories of Indo-Saracenic architecture and similar other cock and bull stories. They were buried in the same mansions which were the scenes of their aberrations. The matter is as simple as that!

Obviously therefore Jalaluddin lived in what is today known as Humayun's tomb and Khusro lived nearby in the building where he was buried. Uninformed Indians not caring to know what Amir Khusro's background was or what his vituperations were, collect at this tomb for the annual Urs celebration. They ought to know that Amir Khusro loved India for having been profusely bled by the invading Muslims. He lustily sings of his love for India, 'the land saturated with the water of the sword and from which the vapors of infidelity had been dispersed.'

The same idiots credit Khusro for having invented many Indian 'ragas' and even the musical instrument 'sitar' one sees in the hands of Devi Saraswati. The word 'sitar' is a corruption of 'Sapta-tar' signifying a seven stringed instrument. Indian music and dance have come down to us as consummate arts from un-traceable antiquity. Prophet Mohammed had not been born yet, the same prophet who frowned upon music and dancing. So what kind of unmitigated tripe are we being served through the secular agencies of the India of Gandhi and Nehru. Such falsehoods need to be closely examined, exposed and jettisoned from our history books. To accept such absurd propositions lying down is an insult to human intelligence.

13

Allauddin Khilji The Iconoclast

In the dark age of a millenium of Muslim tyranny in India every ruler was born and bred to a prototype of violence and villainy, treachery and tyranny. The name of the ruler hardly made any difference. Whether it was Akbar or Au-rangzeb, Ahmadshah or Allauddin, one was as bad as the other to any diligent student of history. But even in this dismal history some names impinge on the lay man's consciousness with a specter-like weird horror of their own. One such is that of Allauddin Khilji - a brute of unalloyed and unrelieved villainy.

After having treacherously lured away his uncle-cum-father-in-law from Delhi, Allauddin had him assassinated at Karra in July, 1296 A.D. Allauddin then set out from Karra toward Delhi. Ganga and Yamuna were in flood and the monsoon particularly heavy. His army had to wade through mud and mire. Thus Allauddin gingerly plodded his way toward Delhi. Allauddin was apprehensive of resistance from the late sultan's army as well as from Arkali Khan. But Arkali Khan preferred to play the mouse.

Jalaluddin's widow, Malika-i-Jahan, summoned her army and sent it out to stem Allauddin's advance but to no avail. She then left for Multan with her young sultan-son to take shelter under the wing of Arkali Khan.

The late sultan's mercenary army saw the writing on the wall. They had no Hill to fight for a woman. Allauddin, in his turn did not want to provoke a fight. He marched at his easy pace toward Delhi while plundering the countryside, he devastated Hindu homes, tore away jewelry from the noses and ears of Hindu women and then distributed the largesse to win over the Muslim noblemen of Delhi, erstwhile supporters of the late sultan.

Five months had elapsed between the late sultan's murder and Allauddin's entry into Delhi. Blundering Indian text-books credit Allauddin with having built Siri (Shree) and the later Moghul king Shahjahan to have built Old Delhi. Both these assertions must be treated as howlers. Siri is where Allauddin (and before him, Jalaluddin) had encamped, which was located outside the precincts of Old Delhi. Both were afraid to enter Old Delhi without first determining what kind of ovation they were going to receive.

"Toward the end of the year 1296 A.D.," records the *Tarikh-i-Firoz Shahi* (Pg. 160, Vol. III, Elliot & Dowson), Allauddin entered Delhi with great pomp and a large force. He proceeded to the 'Kushk-i-Lal, the Red Palace', where he took up his abode." Scholars and students of Indian history should awake to this observation of the chronicler Ziauddin Barni. This Red Palace is no other than what we know today as the Red Fort in Delhi. But that does not prevent the idiots to assert that Shahjahan had built the Red Fort in the 17th century!

The Red Fort is a pre-Muslim Hindu Fort. It has been successively occupied by all Muslim conquerors of Delhi. It is therefore a serious error to teach our children that Shahjahan had built this structure in the 17th century. And yet the stupid government of India repeats the same error over its 'Son et Lumiere' (Sound and Light) expositions! It was king Anangpal of the Tomar Rajput clan who had built the Red Fort at least 1200 years before Shahjahan's birth!

Allauddin's four henchmen were, his brother Ulugh Khan, Nusrat Khan, Zafar Khan and Allauddin's wife's brother, Alp Khan. What these four Khans did during their life time is not a history of human beings but a biography of brutes.

The late sultan's other sons hibernating in Multan were potential thorns in Allauddin's side. He naturally wanted to do away with them. A huge army under Ulugh Khan and Zafar Khan was commandeered to round them up along with their wives, servants and supporters. Shivering for their lives, the helpless group negotiated a surrender and thus were promised an honorable treatment.

Allauddin had not expected such a meek surrender. As soon as the good news arrived in Delhi, Allauddin ordered a special celebration. The group taken prisoner in Multan was marched to Delhi. Nusrat Khan was deputed by Allauddin from Delhi to intercept the prisoners before they arrived in Delhi. The prisoners were to be maimed prior to arrival in Delhi before they begged for royal mercy.

In a shady desolate spot on way to Delhi, the party was halted by Nusrat Khan carrying Allauddin's orders. And then followed a most foul deed. The royal prisoners were robbed of all their belongings. The attractive young women were segregated for rape. Others, the old and the infants were slaughtered in cold blood. A few elite were spared their lives but only after their eyes had been gouged out with red-hot irons. The blinded Arkali Khan's children were all slaughtered. His attractive wives and maid-servants were marched off to Allauddin's and other courtiers' harems. This is what Muslims did to Muslims!

Nusrat Khan's rank villainy was rewarded by the Chief Ministership. Nusrat Khan was commanded to strip the late sultan's courtiers of all wealth bestowed upon them when the sultan was alive. However, in fairness to Allauddin

it must be said that the custom was well established already and it was not something that Allauddin invented for the first time!

Within a year of Allauddin's accession, a large Moghul army crossed the Indus and invaded Punjab. Allauddin sent out an army to intercept the Moghuls. A battle took place near Jalandhar. The Moghuls were defeated and a terrible massacre took place. Many heads loaded on camels and asses were sent to Allauddin for his review.

On way back from Jalandhar, Allauddin's army looted all Hindu homes and turned all Hindu temples into mosques. Cows were butchered and Hindu women raped. It is such atrocities that had forced the local Hindus to accept Islam and the fairy tales that are told by the Gandhis and the Nehrus that Indian Moslems were all willing converts to that alien creed are just that, 'fairy tales'. And this has been going on since the time of Mohammed Qasem.

In 1297 A.D. Allauddin's army set out on its annual Islamic duty to plunder Hindu homes in a big way. Every year they chose a new region for the exercise. This time it was the turn of Gujarat. Ulugh Khan and Nusrat Khan were entrusted with the campaign. In the face of the Muslim army, Karan Rai of Gujarat fled his capital Anhilwad leaving his daughter Deval Devi with Ramdeo Rai of Deogiri. Anhilwad and Gujarat were mercilessly plundered. Queen Kamal Devi and other women of Karan Rai's household were raped. Barni tells us: "All Gujarat became a prey to the invaders and the idol of Somnath reinstalled after the victory of Mohammed Ghazni, was removed to Delhi where it was laid down for people to trample upon." (Pg. 163, Vol. III, Elliot & Dowson)

Nusrat Khan proceeded to Khambayat and looted all the Hindu merchants there. A handsome Hindu boy was retained by Nusrat for sodomy. This boy later became notorious in Indian history under the name of Malik Kafur. In no time, he blossomed into a perfect prototype of a Muslim marauder.

As Ulugh Khan and Nusrat Khan turned back toward Delhi, their armies laden with a fabulous loot, a serious revolt broke out in their ranks. Along with them, they were carrying hundreds of maimed and dishonored Hindu women, converted to Islam. Disgusted with the treatment meted out to them, some of the prisoners along with some Muslim soldiery, broke out in open revolt. Nusrat's insistence if everyone had remitted the one-fifth of the loot to the sultan, had aggravated the situation further. The infuriated rebels murdered Nusrat Khan's brother Malik Azzuddin. Ulugh Khan was chased and he managed to escape. Allauddin's sister's son, asleep in Ulugh Khans' tent, was murdered by mistake. This disturbance spread throughout the army. Nusrat was successful in salvaging the

major part of the loot from the hands of the rebels. Only on Nusrat Khan's pledge not to plague the ranks with an inquisition, the revolt could be brought under Control. A large number of Hindu captives were successful in escaping to freedom.

Soon after the army arrived in Delhi with the rest of the prisoners and the Captive Hindu women and children, Allauddin, incensed by the news of the revolt, put the whole lot in prison. Taking a cue from Allauddin, Nusrat Khan, who was chafing to avenge his brother's murder, "ordered the wives of the assassins to be dishonored and exposed to the most disgraceful treatment; he then handed them over to vile persons to make common strumpets of them. Their children he caused to be cut to pieces on the heads of their mothers. Outrages like this are practiced in no religion or creed," (Pg. 164-165, Vol. III, Elliot & Dowson). Barni, himself a Muslim, has rightly observed that such outrages are not practiced in any other creed but Islam.

Simultaneously with the rape of Gujarat, Zafar Khan was ordered to lead an expedition to Siwistan (Shivasthan) to wrest it from the Moghuls. Zafar Khan besieged and reduced the fort. The Moghul leaders Saldi and his brother, along with thousands of his soldiery, were sent to Delhi in chains, accompanied by their women and children. As preordained in Muslim invasion practice, the men were all maimed or murdered; the children were converted to Islam and retained as slaves. The women were raped and sold.

Zafar Khan won great renown in this engagement. Until then, Moghuls were dreaded by the Muslims; but after this outstanding victory over the Moghuls, Zafar Khan became a hero. There was also jealousy among the courtiers. Ulugh Khan, brother of Allauddin, irked by Zafar's prowess, incited the sultan to cut him down to size. Gratitude is unknown to Muslims and Allauddin thought of sending Zafar Khan to Lakhnauti on a campaign or to put him out of the way by poison or by blinding.

To avenge their defeat in Sind, the infuriated Moghuls set out with a huge army from Mawarun-Nahr led by Katlagh Khwaja. He is described as the son of Amir Daud Khan while by others as of Zud. He was probably a bastard as was so common in the teeming Muslim harems. The Mughal forces marched with remarkable rapidity and soon arrived at the outskirts of Delhi. Allauddin "marched out of Old Delhi and pitched his tent in Siri (Shree)". Some nobles had advised Allauddin to patch up with the Moghuls. But Allauddin was worried about his reputation in the harem. He said: "If I were to follow your advice, to whom could I show my face? How could I go into my harem? Come what may, tomorrow I will march into the plain of Kili." This 'kili' is the 'kila' (the fort) of Tughlakabad. Zafar Khan was lionized and Zafar's vanity got the better of his judgment. He entered the thick of the battle and was killed. The Moghuls won that battle but after a heavy loss. This caused the Moghuls to retreat. Fortunately for Allauddin, the Moghuls' retreat enhanced his reputation as a dragon-killer. And he got rid of Zafar Khan in the bargain.

Allauddin's armies now went berserk all over the country ravaging region after region. They brought in new slaves, more converts, hundreds of Hindu women and children. Allauddin was enormously pleased with his growing empire. Barni writes: "Every year he had two or three sons born." (Pg. 168, Vol. III, Elliot & Dowson). Of daughters, obviously, there was no count.

Allauddin was illiterate. With his renewed success he appeared to have lost his head. Barni tells us that Allauddin began to emulate the Prophet Mohammed and used to brag: "Allah gave the blessed Prophet four friends ... I can with the help of these four, establish a new religion and creed, and my sword and the swords of my friends will bring all men to adopt it." (Pg. 169, Vol. III, Elliot & Dowson) Obviously Allauddin did not succeed in this while the Prophet did.

The drunkenness and plotting parties of the newly rich courtiers of Allauddin made him apprehensive of a coup. He ordered total prohibition and banned all visits by the courtiers to one another's house without the knowledge and the permission of the sovereign. Each one was confined to one's own house. The order on prohibition was, however, bound to fail. Allauddin himself was an inveterate boozier. He had to tolerate its open defiance. He soon announced withdrawal of the ban on unrestrained indulgence.

Allauddin then decided upon the capture of the mountain fortress at Ranthambhore. It was ruled by Hamir Deo, a valiant descendant of Prithvi Raj Chauhan. Ulugh Khan and Nusrat Khan laid siege to the fort in 1299-1301 A.D. One day, as Nusrat approached the fort to direct the construction of a mound and a redoubt, a huge rock hurled from the fort struck Nusrat Khan. Nusrat fell senseless. He remained in a coma for two days and then he died. Alarmed at the death of his four supporters, Allauddin himself left Delhi for Ranthambhore. Soon after his arrival there, his brother's son Akat Khan, organized an open revolt and struck down Allauddin during a hunting expedition.

Allauddin lay prostrate for a week in pain and fear. Akat Khan had thought that Allauddin was dead. He returned to Delhi and proclaimed himself king and started distributing largesses to win support from the courtiers.

Allauddin now was very suspicious of the courtiers. He repaired to Ulugh Khan's tent, which was some distance away. The news of Allauddin's return spread terror in the rebel camp. Akat Khan fled. After a hot pursuit Akat Khan and his younger brother Katlagh Khwaja were captured. Both were put to the sword. Stuck on a spear, Akat's head was displayed before the army and then sent to Delhi.

Taking advantage of Allauddin's absence from Delhi, Umar Khan and Man-gru Khan, sons of his sister, organized a revolt. However, Allauddin broke the rebellion. The two were arrested and marched off to Allauddin's camp near Ranthambhore. Both were blinded and their harems distributed among the lecherous nobility.

This was followed by yet another revolt by Haji Maula, a slave of the late kotwal of Delhi. This slave was an erstwhile Hindu. Feigning to have received a letter of authority from Allauddin, he approached the kotwal. As the kotwal came out of his house he was struck down and beheaded. Another grandee known as Allauddin Ayaz was also summoned to the rebel Haji Maula's presence. Ayaz, afraid to stir out of his house, reinforced his guard.

In the description which follows, Barni says: "Haji Maula then proceeded to the Red Palace, seated himself upon a balcony and set free all the prisoners. Bags of gold tankas were brought out of the treasury and scattered among the people. Arms also were brought from the armory and horses from the royal stables and distributed among the rioters. The Maula set off with a party of horsemen and went to the house of Alawi (a descendant of Ali and from the mother's side, a grandson of Sultan Shamsuddin) and carried him off by force and then seated him on the throne in the Red Palace." (Pg. 176, Vol. III, Elliot & Dowson)

Four days after this incident, Malik Hamiduddin, a henchman of Allauddin, stormed into Old Delhi through the Ghazni gate. A free-for-all ensued. Haji Maula was slain. Alawi was decapitated; his head was displayed on a spear in the streets of the city.

In the mean time Allauddin's army besieging Ranthambhore was in great distress. The brave Rajputs by repeated sallies had taken a heavy toll of the enemy. The Muslim army continued to ravage the countryside to eliminate all support for the fort from the people.

Under pretext of the revolts and the plunder of the royal treasury, most of the residents of Delhi were subjected to meticulous search. Their wealth was confiscated by Allauddin. A part of the extorted wealth was sent to the Muslim commanders at Ranthambhore who were in a mood of despair. Hamir's chief minister Ranmal was bribed with a lot of money. Ranmal let the gates of the fort unlocked for the enemy to enter at night. Hamir Deo, the ruler was slain and so were many of the garrison. But Ranmal never did see any bribe. He was tortured to death by Allauddin's men.

Ulugh Khan now prepared to lead an expedition to regions of Tilang and Malbar but died on the way. "His corpse was conveyed to Delhi and buried in his own house." (Barni: Pg. 179, Vol. III, Elliot & Dowson). This supports our contention that every Muslim nobleman was buried in his own residence, residence conquered from previous Hindu owner. Not a single tomb was ever built for any of the Muslim marauder or fakir, ever.

Allauddin's bigoted anti-Hindu regulations (as per the Jeziya from the Sharia') were so strictly carried out in all the villages and towns, says Barni, that the chaudharis and khuts and mukaddims were not able to ride on horses, carry any weapons, dress in fine clothes or indulge in betel. (Pp. 182-183, Vol. III, Elliot Dowson)

The same rules for the collection of the tributes applied to all ... and people were brought to such a state of obedience that one revenue officer would string 20 khuts, mukaddims or chaudharis together by the neck and enforce payment by blows. No Hindu could hold up his head, and in their houses no sign of gold and silver, tankas or jitals or any superfluity was seen. Driven by destitution, the wives of the khuts and mukaddims went and served for hire in the houses of Mussalmans ... Blows, confinement in the stocks, imprisonment and chains, were all employed to enforce payment.

Barni the chronicler, author of the *Tarikh-i-Firozshahi* has left us a very revealing conversation between Sultan Allauddin and his religious counsellor, a kazi. Since the conversation is typical of the Islamic attitude toward the Hindus and all non-Muslims in general, we quote him.

"The Sultan asked the kazi 'How are Hindus designated in the Islamic Law, as payers of tribute or givers of tribute?' The kazi replied, 'They are called payers of tribute and when the revenue officer demands silver from them, they should, without question and with all humility and respect,

tender gold. If the officer throws dirt into their mouths, they must without reluctance open their mouths wide to receive it. The due subordination of the zimmi (tribute-payer) is exhibited by this throwing of dirt in their mouths. The glorification of Islam is a duty . . . Allah holds them in contempt, for He says 'keep them in subjection.' To keep the Hindus in abasement is especially a religious duty because they are the most inveterate enemies of the Prophet and because the Prophet has commanded us to slay them, plunder them and make them captive, saying, 'convert them to Islam or kill them, enslave them and spoil their wealth and property . . . The great doctor (Hanifa) to whose school we belong, has asserted to the Imposition of the jeziya (poll tax and 19 other disabilities) on Hindus. Doctors of other schools allow no other alternative but 'death or Islam'." (Pg. 184, *ibid*).

The above passage fully explains the role that Islam has played in India and throughout the world all these centuries since its founding. One has only to look at Saudi Arabia and now Islamic Pakistan.

On his part Sultan Allauddin said: "Oh Kazi! Thou art a learned man . . . It is all in accordance with Islamic law that the Hindus should be reduced to the most abject subjection and obedience . . . The Hindus will never become submissive and obedient till they are reduced to poverty. I have, therefore, given orders that just sufficient should be left to them, from year to year, of corn, milk and curds, but they shall not be allowed to accumulate hoards and property." (Pg. 185)

In 1303 A.D. Allauddin invaded Chittor fort. His ambition was to capture Padmini, the beautiful queen of Chittor, a veritable Venus. The Rajputs inflicted heavy losses on Allauddin's army. While Allauddin was at Chittor, the Moghuls invaded Delhi, Allauddin had to lift the siege of Chittor within a month of commencing it and rush to Delhi to face the Moghuls. The Moghul army was headed by Turgha Khan. The two armies met at Siri (Shree), a suburb of Delhi. Allauddin was in bad shape, as half of his army had been decimated by the Rajputs in Chittor. The Moghuls won but for some reason did not capture Delhi and retreated.

Just at this time, the neo-converts of Moghulpura, Delhi revolted against Allauddin. Allauddin wreaked a terrible vengeance by massacring some 40,000 people in Moghulpura. A few months later, Allauddin again attacked Chittor and captured it (Monday, Aug. 26, 1303). He stationed a Muslim garrison in the fort and placed Maldev, a scion of the Jhalor royal family, on the Chittor throne, as a tutelary king.

It is said that in his first assault on Chittor when Allauddin lost all hope of conquering the fort, he sent a message to the ruler Rana Bhim Singh that he would be satisfied if he could see the beautiful Padmini in a mirror and would raise the siege and return to Delhi.

The story goes that being allowed to see Padmini in a mirror, Allauddin was easily captivated by her beauty and he decided to play foul. The generous Rajputs who used to treat their guests with due honor escorted Allauddin out of the fort in state. Rana Bhim Singh, the Rajput ruler, himself accompanied Allauddin up to Allauddin's camp. The treacherous Muslim Allauddin ordered the arrest of Bhim Singh and his small escort. He then sent word to the fort that if Padmini was not surrendered, Rana Bhim Singh and his companions would be tortured to death.

The Rajputs then hatched a daring plan. They sent word to Allauddin that Padmini accompanied by a large retinue of other Rajput women would be delivered at Allauddin's camp in a caravan of palanquins. But instead of women, a brave, fully armed Rajput veteran took his seat in each palanquin with a veil carefully drawn over his whiskered face. The palanquin bearers too were warriors. When that caravan of 700 palanquins reached Allauddin's camp, word was sent that Rana Bhim Singh be allowed a last half-hour farewell meeting with 'Padmini'. Overjoyed at the lecherous prospect of 700 Rajput beauties delivered at his door, Allauddin freed Bhim Singh. No sooner had Bhim Singh reached the Rajput caravan than he was whisked away by a strong and select secret escort toward Chittor. In the mean time, the others, throwing off their petticoat disguise shouted 'Jai Ekalingaji' and fell with Hindu fury on Allauddin's camp slashing the throats and chopping the heads of Turks, Arabs, Afghans, Abyssinians - and all their ilk who infested Hindusthan.

In this saga of Rajput patriotism, two Rajputs shot to fame. They have since become legendary figures whose loyalty to the country and supreme sacrifice have been for ever immortalized in the folklore of Rajasthan. The legend is made up of a twosome, Gorha and Badal. These two young warriors had accompanied Padmini from Ceylon when she was married into the Chittor royal family. They had led the escort of Rana Bhim Singh. As soon as the cry went up in Allauddin's camp that Rana Bhim Singh has escaped, the party hurrying with him to Chittor was pursued. In that running battle, Gorha and Badal slew every Muslim who dared get abreast of them. Ultimately as Rana Bhim Singh was conducted safely inside Chittor, Gorha and Badal, overcome by their wounds fell

at the entrance of the fort with the smile of having successfully carried out a divine mission, on their faces.

That the Rajputs had allowed Padmini's beauty to be scanned by Allauddin in a mirror is a canard invented by a Muslim poet called Muhammad Jaisi. Bhim Singh never allowed the lecherous Mussalman Allauddin to set his eyes on his famed wife. It was Allauddin who despairing of capturing Chittor had suggested a face-saving surrender. Feigning repentance, he lured Bhim Singh to his own camp for negotiating a truce, swearing by the Koran that he meant no treachery. In typical Hindu naivete and chivalry, Bhim Singh, not yet sufficiently broken to Muslim treachery, visited Allauddin's camp with a small escort. It was to square this account that the brave Rajputs turned the tables on Allauddin by feigning to deliver 700 beauties demanded by him, at his iloor.

After this shameful defeat, Allauddin had to hurry to Delhi to face a Moghul invasion. But he returned in a few month again in his lecherous quest for Padmini. The previous invasion had converted the Rajputs of the countryside to Islam. These converts were now put in the vanguard and made to fight their own erstwhile brethren for a nefarious alien tyrant. On Monday, Aug. 26, 1303 Chittor fell but not before thousands of Rajput women inside had entered a cellar and burnt themselves to ashes preferring a fiery death and unsullied honor to the lecherous hell of Islamic torture and venery. Discomfited Allauddin in impotent anger massacred thousands of children and old men lound in the fort.

In 1305 A.D. another Moghul army, led by Aibak Khan, invaded India. The Moghuls ravaged Multan and then moved south. They were challenged by Iltutmish, Allauddin's area commander. Taken by surprise, the Moghuls were routed. Those captured were trampled to death under elephants' feet in the streets of Delhi. This disaster proved to be a deterrent for the Moghuls for a long time thereafter.

In 1306 A.D. Allauddin fitted out a military expedition under Malik Kafur to invade the Deccan. Alp Khan posted in Gujarat was asked to join Malik Ka-fur. Deogiri was besieged on the pretext that its ruler Ramdeo Rao had failed to send the annual tribute. A more important consideration, however, was that while in the Gujarat campaign, Allauddin had been able to capture and rape the wife of Raja Karan, their beautiful daughter Deval Devi had escaped with her father and sought shelter in Deogiri. She was now captured and sent to Delhi to be dumped in the harem of Allauddin's degenerate son, Khizr Khan. It is amazing how India's seville historians sing loudly of Allauddin's many constructions 'as if by magic' all over India. Allauddin had hardly the time, money, peace or security or a frame of mind to build anything! And yet he is credited with building a part of the Kutub Minar!

In 1309 A.D. Malik Kafur was ordered by Allauddin to attack Warangal. The entire province was laid waste and its ruler Narapati subdued. In 1310 A.D. Malik Kafur raided Dwarasamudra, the capital of the Ballal kings. Their kingdom came to an end with the attack of Malik Kafur. Malik Kafur continued to the southern part of India without much resistance. Laden with legendary plunder, Kafur and other Muslim commanders returned to Delhi with 612 elephants, 20,000 horses, 95,000 maunds of gold and much more. Allauddin's army had made a clean sweep of a large part of India. It plundered and ransacked such rich cities in central India as Mandavgadh, Ujjain, Dhar and Chanderi.

Raja Ramdeo Rai of Deogiri had been allowed to return to Deogiri after doing obeisance to Allauddin in Delhi. He died a few years later in the agony and shames of having been reduced to a vassal of a lecherous alien. His son, on as-Ccnding the throne, refused to owe allegiance to Allauddin. Ramdeo Rai's son was captured and put to death when Malik Kafur made a subsequent thrust at Deogiri later. The whole kingdom was annexed by Allauddin. This was the very peak of Allauddin's career.

For Allauddin, a series of reverses followed. Chittor was recaptured by Rana Hamir. Deogiri was recaptured by Ramdeo Rai's son-in-law Harpal Deo. The Muslim garrison commander at Deogiri was forced to flee. Reports of reverses came from many other parts of the country. Allauddin's health was already on the wane. The exact date of his death is not known. His death is said to have occurred on Dec. 30, 1315 or Jan. 2, 1316 or Dec. 19, 1316. Thus came to an end one of the most atrocious regimes of the millenium of Muslim tyranny in India.

Kutubuddin Khilji **The Sultan in Saree**

In the 1,000-year-long drama of Muslim misrule in Hindusthan there were at times some unintended weird tragi-comic interludes. One such was provided by the lewd excesses of the last teenager of the Khilji dynasty, Sultan Kutubud-din, who had a penchant for the female attire. He kept long hair and graced the throne in open court decked in female finery. Simulating a blushing young bride, the sultan used to sport a thin veil of the finest muslin drawn tantalizingly over his face.

The locale of the melodrama used to be the magnificent 1,000-pillared Hindu palace in the Siri suburb of Delhi, usurped by the Muslims; or the sultan's camp if he were traveling.

Forestalling by 600 years the 20th century western type twist, rock and roll, belly-dancing, strip-tease and night-club orgies all rolled into one, the command performance of Sultan Kutubuddin's royal assembly consisted of a sodomitic and sexual free-for-all. Warming to a dead heat, the human forms used to roll, wriggle and contort in the grossest debauchery to the accompaniment of fast, sensual and hot tunes struck by the royal orchestra.

Then followed the piece de resistance, a lusty dance-mime executed by the sultan himself. The sultan attired like a base strumpet tripped down the steps of the high throne like a prima ballerina to join the revelers. Swinging his hips and shaking his stuffed breasts in suggestive overtures the sultan flung his arms wildly around with drugged and drunken abandon, rolling his eyes in coquettish glances. And then came the climax - the act of royal strip-tease. In the midst of approbatory grunts and cheers, Kutubuddin stripped and threw away, one by one, the pieces of his clothing which he wore, until he stood stark naked revealing his male form to his drunken courtiers. That gave the signal for the assembly to dissolve into a pandemonium of the most beastly acts.

Ziauddin Barni has left a record of this adolescent sultan's excesses in his chronicle, *Tarikh-i-Firozshahi*. But it should not be imagined that Sultan Kutubuddin had a special lecherous inventive genius. He only followed a well-trodden path of regal Muslim behavior laid out by his forefathers.

Such sickening acts of lechery continuing unabashed and unabated for a thousand years, have been glibly glossed over and cleverly blurred over to be described in current history texts as the 'wonderful and glorious' Muslim culture which by a 'lucky' chance came India's way as a 'godsend' and windfall. But for this fortuitous circumstance, we are told, Hindusthan would have been poorer. It is such sentimental nonsense, politically and communally motivated, which makes up the Indian history that is being taught in schools, colleges and academies the world over.

The Khilji dynasty produced only two rulers who ruled for fairly long periods. Its founder Jalaluddin came to the throne by murdering the last Slave sultan and himself fell victim to his son-in-law-cum-nephew, Allauddin, after a bare eight years. Allauddin, in his turn, died after a 20-year monstrous rule; he was perhaps poisoned by his sodomitic minion-commander-in-chief Malik Kafur. Thereafter, in a little over four years, followed three sultans. The five-year infant Shahabuddin was murdered within a few months of his installation by his brother Kutubuddin - the striptease hero-cum-heroine. Kutubuddin was the last sultan of the Khilji dynasty because Nasiruddin who murdered and succeeded him, was a Hindu convert who ruled for a couple of months until he was displaced by the Tughlaks.

The end of Allauddin Khilji's 20-year reign was sordid. While Allauddin lay helplessly ill, Malik Kafur had Allauddin's own wife and son Khizr Khan turned out of the palace and imprisoned. With Allauddin's permission, Malik Kafur also had Alp Khan, a powerful nobleman slain.

Despite Allauddin's express desire to crown his degenerate son, Khizr Khan, as the sultan after him, Malik Kafur, who had won for Allauddin most of his dominion, flouted the late sultan's wish. He now set about to slaughter all members of his family, one by one, in accordance with Muslim tradition.

Two days after Allauddin's death, that is on January 4, 1316 A.D. Malik Kafur announced that Khizr Khan had been passed over and the five-year-old prince Shahabuddin proclaimed sultan. The idea was to keep all power in Kafur's own hands as the regent.

Khizr Khan was sent to a dungeon in Gwalior fort. Close on his heels followed Malik Sumbul ordered to pierce the prince's eyes with red hot iron tongs. The cruel order was faithfully carried out.

Another of the late Allauddin's sons, Shadi Khan, was a captive in the usurped Hindu palace of Siri (Shree). The same palace that he once lorded over, now became his prison. In that prison, Malik

Kafur's barbar cut out Shadi Khan's "eyes from the sockets with a razor, like slices of melon."

Malik Kafur who had planned to eliminate all relations of the late Allaiddin, was himself beheaded while asleep. His decapitation was soon followed by the slaughter of all his supporters. Malik Kafur thus survived for only 35 days.

The junta released Mubarak Khan from the prison and appointed him as the regent of the infant Shahabuddin. Shahabuddin remained the proclaimed sultan. Mubarak Khan was lucky for he had been listed by Malik Kafur to be blinded. Mubarak Khan soon tired of his infant brother Shahabuddin, the titular head. Shahabuddin was soon deposed, sent to a dungeon in the Gwalior fort and blinded, in the usual Muslim practice. Mubarak Khan, a lad of 17, then proclaimed himself the king. He took the title of Sultanus Shahid Kutubud Duniya Waud Din.

Kutubuddin sensed danger from a group of professional Muslim killers who had slain Malik Kafur only a short while ago. This group went about openly bragging about their killing capabilities. "Kutubuddin was, therefore, compelled to give orders that these *paiks* (killer-groups) be separated and sent to different places, where they themselves could be killed . . ." (Pg. 210, Vol. III, Elliot & Dowson)

This lad of 17 who ascended the throne in 1317 A.D. was also addicted to sodomy. His sodomitic partner was a handsome Hindu boy who had been forcibly converted to Islam. The Islamic name of the convert was Hasan. "Kutubuddin was so infatuated with Hasan and so heedless of consequences, that he placed the army of the late Malik Kafur under this youth and gave to him the fiefs held by Kafur. His passion for Hasan made him raise the youth to the office of wazir (or chief minister). Kutubuddin could not endure the absence of Hasan even for a moment.

"When Kutubuddin came to the throne he was much given to dissipation and pleasure." To win support, "on the day of accession he gave orders that the prisoners and exiles of the late reign, amounting to 17,000 or 18,000 be released." (Pg. 211, Vol III, Elliot & Dowson)

In the usual tradition of Muslim chroniclers, Ziauddin Barni, in his *Tarikh-i Firozshahi* praises Kutubuddin sky-high for fancied virtues after describing his sodomitic and murderous "activities". Soon after the praise so easily lavished Barni surprises us with his observation that: "The sultan plunged into sensual indulgence openly and publicly by night and by day, and the people followed his example. Beauties were not to be obtained. The price of a boy or handsome eunuch or beautiful damsel, varied from 500 to 1,000 and 2,000 tankas." (Pg. 212, *ibid*)

This observation should open the eyes of all who have been tutored to wax eloquent on the cultural and administrative excellence of Muslim rule in India. Muslim rule reduced India to a playground for their murderous and sexual and sodomitic orgies. Not a single Muslim ruler, including the wrongly boosted Akbar was an exception to this rule. The see-saw of praise and factual descriptions of the sovereign's misbehavior depended on the scribe's beholden or frus-trated mood.

Those who speak of the mythical virtues of Muslim sovereigns should read Barni's records. He writes: "Such was the disregard of orders and contempt of restrictions that wine shops were publicly opened and vessels of wine by hundreds came into the city from the country. The necessities of life and grain rose in prices ... in every house drums were beaten, for the bazar people rejoiced over the death of Allaiddin." Every Muslim ruler's death brought considerable relief to the subjects.

"Wages of laborers rose by 25%. (Merchants) fleeced people . . . The doors of bribery, extortion and corrupt conduct were thrown open and a good time for the revenue officers came round . . . licentiousness spread among the Mussalmans and disaffection and rebellion appeared among the Hindus. Kutubuddin plunged deep into pleasure and debauchery . . . During his reign of four years and four months, the sultan attended to nothing but drinking, listening to music, debauchery and pleasure, scattering gifts and gratifying his lusts."

An army was sent to Gujarat to suppress Alp Khan's revolt. The revolt was put down with the usual severity. Anhilwad, the ancient Hindu capital of Gujarat was again plundered.

Kutubuddin married the daughter of Malik Dinar, an old servant of the late AllaUddin. Malik Dinar was appointed the governor of Gujarat. In 1318 A.D. Sultan Kutubuddin marched with his army toward Deogiri. Deogiri had been recaptured by the Hindu king Harpal Deo. Harpal Deo was betrayed and he was defeated in the battle but fled. He was, however, caught later and the Hindu ruler was flayed alive at the order of Kutubuddin. His skin was hung over the gate of the Deogiri fort like that of a slaughtered goat.

Kutubuddin's sodomitic partner Hasan was then given the title of Khusru Khan. Like Allaiddin used to send his minion Malik Kafur to raids in Malabar, Kutubuddin too started sending Khusru Khan in various expeditions. An uncle of Kutubuddin named Malik Asaduddin, conspired with

some malcontents of Deogiri and formed a plot to seize the sultan at Ghatiskun when drinking in his harem, unattended by his guards. Some horsemen with drawn swords were to rush in and kill the sultan and after that the royal canopy was to be raised over Asaduddin. Sultan Kutubuddin, however, got wind of the conspiracy. All the conspirators were captured, made to stand in a row and slaughtered like pigs in front of the royal tent.

On returning to Delhi, the sultan ordered the arrest of 29 sons of Yagharsh Khan including those of tender ages. "They had no knowledge whatever of the conspiracy, but they were all seized and slaughtered like sheep. Their wealth, which their father, the uncle of the late sultan, had amassed in a long career (of crime, sin and plunder) was brought into the royal treasury and the women and girls of the family were turned out into the streets and left homeless." (Pg. 217, Vol. III, Elliot & Dowson)

While on his way to Delhi the sultan sent his chief of guards, Shadi Khan, to the fort of Gwalior "to put to death at one fell swoop Khizr Khan, Shadi Khan and Malik Shahabuddin, sons of the late Allauddin, who had been deprived of sight and were dependent on him for food and clothes. Shadi Khan slew the poor blind wretches and carried their mothers and wives to Delhi. The violent vindictive spirit which possessed him led him to kill Zafar Khan, the governor of Gujarat. A short while later, Malik Shahin, the Hindu convert was decapitated."

"Kutubuddin had two of his courtiers publicly dishonored. One was Malik Ainul Mulk Multani and another was Malik Karabeg who held no less than fourteen offices. The sultan had these two noblemen assailed with filthy and disgusting abuse, by low women from the roof of the palace of Hazar-sutun (a thousand pillars)."

The palace of a thousand pillars (in Shree) itself should convince readers that this palace and the township of Shree were pre-Muslim Hindu construction. Such thousand-pillared edifices, as we still see in Rameshwaram and Madurai, are products of pure Hindu art. It may be noted that such buildings known after the number of pillars they or nearby destroyed buildings possessed, such as the Chausath Khamba (64 pillars), bring to us memories of their old Hindu authorship if only our people had the eyes to see and minds to think.

A Hindu from Gujarat converted to Islam was put in charge of the sultan's household. His name was Tauba. He exercised immense authority and had a bad mouth. Another Hindu convert, a maternal uncle of Khusru Khan, was given the Muslim name of Hisamuddin; he was later put in sole charge of Gujarat. Once in sole command, Hisamuddin made an attempt to free himself from Muslim tutelage and lechery by enlisting the sympathy of his erstwhile Hindu associates. But the Muslims took him to Delhi away from his associates and he continued to remain a Muslim. Malik Yak Lakhi, put in command of occupied Deogiri, rose in revolt against the sultan. An army was sent out against him. Lakhi and his supporters were arrested. Yak Lakhi's nose and ears were cut off and he was publicly disgraced.

In the wake of convert Khusru Khan's introduction in Malabar, the local chieftains fled. Khusru plundered two cities for his Islamic master. A local Muslim merchant Taki Khan had not fled his home. He had believed that as he was a Muslim of many generations, Khusru Khan, a neo-convert would spare him and that in spite of the fact that Taki Khan had insulted Khusru and his Hindu ancestors. A deeply resentful Khusru stripped Taki Khan of all his possessions and then had him beheaded.

Khusru Khan had always looked forward to avenging Muslim usurpation and desecration of Hindustan. Taking advantage of being away from Delhi, he opened negotiations with other chieftains who had been overrun and converted to Islam by force of arms. Some of them were Malik Tamer of Chanderi, Malik Afghan and Malik Talbagha Yaghda of Karra who had considerable forces at their command. The treacherous three, jealous of Khusru, tried to poison the sultan's mind against Khusru. But the sultan had immense trust in Khusru. He ordered Malik Tamer to be demoted. Yaghda was blinded. Chanderi territory was vested in a Hindu Parwari youth kidnapped by the Muslims for conversion to Islam.

Lechery at court had reached such heights that the sultan and his secretary, Bahauddin, fell out over a woman. Bahauddin, itching to wreak vengeance for being denied the woman he wanted, agreed to aid Khusru Khan in organizing a coup.

Khusru invited and appointed many Gujarati Parwaris in the sultan's palace and on other important posts. It was customary for the suspicious Muslim sultans to have the palace gates locked at night under their personal supervision and keys retained with them throughout the night. Khusru Khan persuaded the sultan to trust him with the keys so that his Gujarati kinsmen could come to see

him at night after the day's work was done. About 300 Gujarati Parwaris used to visit Khusru in the lower apartments of the palace carrying with them their swords, shields, spears and bows.

A kazi named Ziauddin used to envy Khusru. He used to carry tales against Khusru to poison the sultan's mind. Khusru caught him red-handed. Some days later the Gujarati party came as usual to the palace at night led by Khusru's Hindu maternal uncle Randhol. They hid the swords under a sheet in the palace of a thousand pillars. At the dead of night Jahariya, a member of the Gujarati Hindu patriots, dragged Kazi Ziauddin, the informer, out of his bed and slew him. An outcry arose in the palace and Jahariya hastened with some other brave companions to the upper chambers of the palace. The Gujarati Parwaris had evenly distributed themselves all over the palace guarding strategic points. Khusru was near the sultan. Asked what the uproar was about, Khusru replied that the royal horses that had bolted from the stables were being roped in by the attendants.

Just at that moment Jahariya's detachment reached the sultan's apartment and slew the guards. The sultan terrified out of his wits, put on his slippers to escape among the thousands of women in the harem nearby. In his own bed he had only a chosen few. Khusro, sensing that it would be difficult to trace the sultan in the feminine crowd if he was allowed to escape, rushed behind the sultan, dragged him from behind by his long hair and threw him down. Jahariya pinned the sultan down and cut his head off.

Then in a swift mopping up operation, the brave Hindus slew all those in the palace and on its terraces who dared to resist. "The watchmen fled and hid themselves. The Parwaris lighted torches and threw the headless trunk of the sultan over the gallery in the court-yard below. The sultan's bodyguard fled in trepidation each to his respective home. The captive Hindu women were all freed from the harem. One of Allauddin's widows, known for her atrocities against helpless captured Hindu women was caught while fleeing and beheaded.

After killing all there was to kill, the whole palace was once again in the hands of the Hindus, after a lapse of one century. Lamps and torches were lighted in great numbers and a court was held. Leading courtiers were sent for to attend the new court post-haste. Cringing Muslim noblemen and chieftains hurried to the palace to swear allegiance to the new overlord.

Allauddin Khilji's dynasty came to an abject and sudden end with one stroke of the Hindu sword, backed by masterly planning and swift execution. In the morning (in the middle of the year 1320 A.D.) Khusru Khan ascended the throne under the title of Sultan Nasiruddin. He made Deval Devi, the Saurashtra princess, kidnapped by the Muslims, his queen. All those who were found petulant and resentful at the new order were slain in the age-old Muslim tradition. All captive Hindu women were freed and let go and joined their relatives. Nemesis had at last caught up with the murderous Muslim regime!

Though outwardly Khusru had taken the title of Nasiruddin, his real objective was to redeem his motherland from the Muslim yoke. Within four or five days of his assuming the throne, the erstwhile Hindu palace, which had its idols thrown out during a century of Muslim desecration, was again graced with the icons of Rajput family deities of Lord Shiva and Goddess Bhawani.

The Muslims who had dishonored Hindu scriptures like the Geeta and the Vedas for over six hundred years were now given a taste of their own medicine. (Copies of the Koran were used as seats. Hindu temples changed into mosques were re-established as temples with their respective idols.

Hindus, who had been disgraced and relegated to a low status in their own homeland in not being allowed to ride a horse or wear jewelry, being disallowed to carry arms and forced to surrender their wives and children for sexual gratification of the Prophet's disciples, all according to the Sharia' and the Jeziya, could now hold their heads high.

To the future Mohammed Tughlak, known also as Mohammed Fakhruddin Juna the mad cap, even this little restoration of Hindu honor was too much to bear. In August of 1320 A.D., that is about two months after Nasiruddin ascended the throne, Fakhruddin all of a sudden left Delhi. He went to meet his father Ghazi Malik at distant Deobalpur. Ghazi Malik was a vassal of Delhi sultanate. A body of horsemen were sent to capture Fakhruddin but he could not be apprehended.

The Tughlak father and son hatched a plot to re-enslave the Hindus. They sent a strong detachment against Nasiruddin. Nasiruddin had not yet been able to consolidate his position in the midst of ever-shifting Muslim loyalty. He sent out a strong army. The Delhi army re-took Saraswati which the Tughlaks had just occupied and then marched toward Deobalpur.

The Muslim father and son now made frantic appeal to all Muslim chieftains and kings nearby in the name of Islam. The Muslims made common cause with the Tughlak rebels. Malik Behram

Abiya of Uch joined the Tughlaks with a large force. Their combined armies moved out of Deobalpur. The catchy slogan that they had to fight the infidel Hindu was enough to bring out of his hole every despicable Muslim and join hands with the rebels, the Tughlaks.

The opposing armies met in a headlong clash south of the city of Daliya in which the Delhi army suffered a serious reverse. Collecting the military forces available in Delhi, Nasiruddin himself marched out of his palace in Shree. He took position opposite Lahrawat with the garden in front and the citadel in his rear. "He brought out all the royal treasures from Kilughari and Delhi, making a clean sweep of the whole, like one spurned by fortune or worsted in gambling. The records and accounts he caused to be burned . . . and everything in the public treasury he distributed as pay or gifts to his forces. Furious at the thought of falling in the hand of the Tughlak chief of Islam, he did not leave a dang or diram behind." (Pg. 227, Vol. III, Elliot & Dowson) The treacherous and cowardly Muslims deserted the army taking with them money generously doled out by Nasiruddin.

The Tughlak army arrived near Delhi and set up camp at Indraprastha. Ainul Mulk Multani afraid to risk his life deserted Nasiruddin's side with his followers, on the night preceding the battle and proceeded to loot Ujjain and Dhar in central India. He founded his own kingdom there.

In the battle that ensued Khusru was killed. Ghazi Malik proclaimed himself king with the high-sounding title of Ghazi Ghiyasud Duniya Waud Din Tughlak Shahus Sultan.

Khilji dynasty thus produced only four monarchs. Of these the reign of Jalaluddin lasted for nearly eight years. He was murdered by his son-in-law-cum-nephew Allauddin. Allauddin's reign lasted for a little less than 20 years. Allauddin was poisoned by his sodomitic minion Malik Kafur. Malik Kafur had set up the infant son of Allauddin called Shahabuddin on the throne. Shahabuddin's reign lasted only a few months because he was soon murdered by his elder brother Mubarak Khan. Mubarak Khan ruled for four years. This teenaged monarch was more interested in sex, sodomy and lechery than in administration or warfare. He used to keep long hair and dressed himself in female attire. He was slain in a midnight coup.

15

Ghiyasuddin Tughlak The Devil Murdered by His Son

Teaching and research of medieval Indian history has been reduced to a farce in educational institutions the world over because of certain absurd assumptions. They all facetiously and fallaciously assume and presumptuously conjure and concoct accounts of so called Muslim glory, mercy, justice, revenue administration and what not. They conveniently forget or seem to be totally unaware that the Muslim hordes which stormed into India were composed of brutes and barbarians, who didn't sport even the slightest tinge of any culture or education. They were mean and lusty, drink and drug addicts. Islamic fanaticism dinned into them trained them to believe that massacring Hindus, slaughtering cows and raping their women were acts of the highest piety which ensured them an honored place in *Jannat*, the Islamic heaven. After every aggression they either slaughtered all those taken prisoner or took them as slaves for sodomy, sexual assaults or to be sold as slaves.

To describe the barbarous regimes of such brutes as periods of glory and justice is an act of academic dishonesty vitiating all current historical texts. Such assumptions even do violence to ordinary logic in misleading students that fire-eating and sabre-rattling illiterate barbarians stampeding into India like a pack of hyenas suddenly blossomed into the most virtuous, kind and welfare-conscious potentates. This conclusion violates another rule of logic. It should be realized that power corrupts and absolute power corrupts absolutely. One may imagine what hellish atrocities the brutal Muslim invaders might have perpetrated on the helpless, defenseless men, women and children that fell into their clutches during the 1,000-year-long Islamic devil-dance with torch and sword in India.

Over the centuries, while the world has advanced a great deal, three recent occurrences reveal that vast sections of the Muslim world still pride themselves in nostalgically lingering in the dingy corridors of dismal, medieval, barbaric and fanatically murderous Islamic ambitions.

In July 1967, the Israeli delegate told the U.N. General Assembly the horrid atrocities the Arab Muslims had perpetrated on the few Jews who fell into Muslim hands before the bragging Arab armies were put to precipitate flight in a mere six-day lightning campaign. At about the same time, their co-religionist in a town in then East Pakistan were busy raping all Hindu women and looting and setting fire to Hindu homes, all because a Muslim girl had fallen in love with a Buddhist boy. And at the same time, Egypt was found to be using poison gas on its adversaries in Yemen.

When the world is treated to such horrid atrocities even in the 20th century, one may well imagine what torture and tyranny, dynasty after Muslim dynasty, which had avowedly stormed into India to burn, singe and pillage Hindusthan and carry *Jihad*, may have foisted on a country into which they went berserk in illiterate, medieval Islamic rampage.

The Muslim freebooter called Ghazi Malik, who succeeded in overpowering the rump of the Khilji dynasty, got himself crowned in the magnificent 1000-pillared Hindu palace at Shree, a suburb of Delhi. It was the year 1320 A.D. The usurper sported the title of Sultanul Ghiyasuddin Duniya Wauddin Tughlak Shah. As was usual, the first thing he did was the appropriation of the extensive harem of kidnapped and abducted women that his predecessors had so meticulously accumulated over the years. In the feminine pot-pourri grannies, aunts, sisters, cousins, mothers, princesses, commoners and newly 'hatched' girls were all pressed into service as overt concubines of the lecherous Muslim on the throne and covert sex-dolls of the courtiers and adventurers dancing attendance on him. Among these was the hapless Hindu princess of Gujarat dragged from her haven in Deogiri fort and forced to play wife in succession, first to Allaiddin's son Khizr Khan, later to Kutubuddin and then to Khusru alias Nasiruddin, the Hindu convert. Now it was Ghiyasuddin's turn to ravish her because as sultan he was the foremost freebooter and Muslim miscreant in the Hindu land.

Romping in a teeming harem, Ghiyasuddin had any number of issues. The eldest was designated as heir apparent and given the title of Ulugh Khan. Four others were titled Behram Khan, Zafar Khan, Mahmud Khan and Nusrat Khan.

Though Ghiyasuddin was a veritable brute like any other Muslim ruler in India as we shall presently see, Muslim chroniclers in their pernicious sycophancy never tired of describing these monsters as just and kind and merciful rulers. Ziauddin Barni - one of these flatterers, says about Ghiyasuddin: "When he attained the throne, his nobleness and generosity of character made him distinguish and reward all those whom he had known and been connected with . . ." (Pg. 229, Vol. III, Elliot & Dowson)

Historians the world over have been blinded and misled by such tribute. They have shown no prudent care in first ascertaining the worth, veracity, motivations of the persons recording such praise. Secondly, they have not even tried to match that praise with the actual deed of the Muslim monarchs. Had they done that, they would have immediately seen through the game.

Barni's testimonials, so generously bestowed on Sultan Ghiyasuddin, will be found to be worthless on a little examination. When he says that on coming to the throne Ghiyasuddin generously rewarded people known to him or those who had helped him, boils down to an act of the worst kind of favoritism. It amounts to putting a premium on treason and treachery.

Amir Khusro, a contemporary of Ghiyasuddin Tughlak, is often quoted and flaunted as a great Muslim poet. Khusro's notorious couplet reveals his Islamic villainy. He says in his poems that he liked Hindusthan because 'the land had been saturated with the water of the sword and vapors of infidelity had been dispensed.' It is a pity that Hindus compelled to pay homage at Muslim tombs during Muslim rule should still blindly follow the practice of participating in annual rallies at Khusro's tomb in Delhi and lustily quote his poems. The man reveled in the slaughter of Hindus, conversions of their children! What a shame!

A little study of Ghiyasuddin's taxation system will make it abundantly clear that he 'improved upon' the systems set down by his predecessors by tightening the system further so that the Hindu taxpayers could be squeezed even more.

The first act of aggression of Ghiyasuddin Tughlak was his attack on Warangal and Telengana. He sent his eldest son Ulugh Khan on the expedition. The ancient Hindu fort had already been reduced to a Muslim foothold and springboard for further Muslim onslaughts. Ulugh Khan first went to Deogiri and joined forces with the Muslim garrison there. "Such was the terror and devastation spread by Muslim armies that the awe and fear of Ulugh Khan drove the Hindu king Laddar Deo to seek shelter in the fortress. He arrived at Warangal and invested the mud fort. Ulugh Khan then sent some of his officers to Tilang (Telengana) for loot, plunder and forage. They brought in spoil and fodder in abundance, and the army pushed on the siege in full confidence." (Pg. 231, Vol. III, Elliot & Dowson)

In the previous regimes it was Maharashtra which had been ravaged. This time it was Telengana.

It is often wondered by students of Indian history how Hindusthan proved so soft as to allow alien Muslim invaders to infest the vast stretch from Afghanistan to Telengana within the space of six centuries and burrow themselves in it like so many rodents and reptiles and still continue to take

a heavy toll of Hindu men, women and their wealth! There are three answers to that.

Firstly, it may be noted that though Hindudom in India was considerably humiliated and badly mauled by Islam yet at least after a 1000-year-long gruelling and titanic resistance, Hinduism did scrape some sort of a triumph over alien domination. Look up at the plight of the other regions of the world like Arabia, Persia, Syria, Iraq, Turkey, Afghanistan and the many countries in north Africa, which completely knuckled under Muslim gall and guile, it is no mean triumph for Hindu of Hindusthan to have survived in sizeable numbers still proudly professing their faith despite a millenium of mean Muslim rule. Also, it was the Hindus of Hindusthan who indirectly protected the Buddhist countries such as Burma (now Myanmar), Siam (now Thailand), Cambodge, etc. from the ravages of Islam.

Secondly, the Hindu in his pathetic faith in human morals had been used to battles among armies in battlefields. He could never think of the enemy ravaging farms and attacking private homes. Muslim hoodlums are the ones who started the religious terrorism that we witness these days. Killing unsuspecting civilians, kidnapping men, women and children for ransom, all in the name of Allah and the bountiful Islamic heaven full of houries was unknown to the Hindus. Muslim strategy was not to challenge the Hindu ruler but attack his defenseless subjects in outlying areas, often forcing a humiliating truce on the ruler when his army was still in tact. This is called destabilizing the enemy country or *darulharb*. The Koran advises that and the Muslims follow the strategy with religious zeal.

Pakistan, the bastard child of such Muslim depredations of the past in outer areas of Hindusthan, is continuing the same destabilizing tactics, even after having lost several face to face wars in the recent past. It is trying to nibble India away by every pretext and with a huge Muslim population inside India, which had opted for Pakistan but stayed on in India with the hope of doing greater harm to our land, Pakistan has a ready-made but powerful fifth column inside the country. Posterity will no doubt curse both Gandhi and Nehru for the calamity but no one would be able to avoid the forthcoming holocaust that is staring us in the face!

Thirdly, Islam prospered like a parasite on Hindudom by virtue of its 'black magic' of forced conversion. Islam's best and only recruiting agents who swelled its ranks by hundreds and thousands, have been marauders like Mohammed Qasem, Mohammed Ghazni, Ghoris and similar other freebooters. In medieval India, every Hindu convert to Islam was overnight turned into a traitor who considered himself a Turk or Afghan or Arab, saddled with the pious duty to ravish India in the name of Islam. The only answer to these tactics ought to have been severe reprisals (comparable to those in Spain undertaken by the Christians there), counter-conversions and reconversions with a vengeance. A nation which refuses to learn from past mistakes will only repeat the same mistakes with greater harm. Tiny Israel stands alone and firm in the midst of menacing Muslim nations opposed even by a para-Islamic India (thanks to Gandhi and Nehru), precisely because it has its fighting morale and national morals in good shape.

Continuing our study of Ghiyasuddin's reign from Barni's account we would like to alert the reader to the utter unreliability of Muslim chronicles. A footnote on page 231 (Vol. III) of Elliot & Dowson says: "Many pages follow in eulogy of the character and government of Ghiyasuddin but these are expressed in such general terms as not to be of much interest."

Contrary to Barni's convoluted description of the battles at Warangal, it was clear that Laddar Deo defeated Ghiyasuddin's army and the Muslim ruler fled. Malik Tamar perished with all his horsemen. Malik Tigin of Oudh was also killed by the Hindus and his skin (following Muslim practice, this time) was sent to Ulugh Khan at Deogiri.

When the news of the disaster arrived from Warangal, Ghiyasuddin had the wives and children of the 'revoltors' seized. The 'revoltors' were the captured Muslims who were later released by the Hindu army of Laddar Deo in Warangal. Ghiyasuddin had all the women raped and the children sold as slaves. Ghiyasuddin was so angry that he had Kafur, his seal-keeper and the poet Ubaid, impaled alive at Siri. The chronicler says the entire city trembled out of fear.

Chafing under the humiliation of defeat at Warangal, Ghiyasuddin sent strong reinforcements to Ulugh Khan who was sulking in Deogiri fort and instructed him to attack Warangal once again. This time Ulugh Khan entered Tilang, took the fort at Bidr and captured its chief.

A few words on Bidr or Bidar. The desolate town still exists and our stupid historians display it as an example of Muslim architecture and town planning. They fail to perceive that Bidar was a Hindu town with an exemplary architecture and town-planning much before the Muslims came to India. The ravaged township shows only those parts which have by chance did not get ruined by the

invaders. The Muslims built nothing in Bidar; they only destroyed. Where was the time, money and the frame of mind to build a township in the land of the heathen Hindus? And where were the tradesman and the town-planners and architects among the horse and camel-drivers? The name of Warangal was changed to Sultanpur and did it imply that Ghiyasuddin built that town?

The massive and towering walls of the so called Tughlakabad near Delhi constitute an ancient Hindu township which was a part of the sprawling metropolis of Delhi. Delhi was made up of 15 satellite townships before the Muslim invaders came. It was not built by Ghiyasuddin but by the ancestors of present-day Hindus. The only trace of Ghiyasuddin's contribution there are the stains on the walls of the gaping wounds in the town stemming from smoke and fire of the Muslim vandals. When a Muslim king is said to have 'built' his residence in Delhi or any other town in India, it really signifies that he took over by force the residence of a local Hindu, renovated it with some curtains and paints and behold, the world was told that he had 'built' it.

After taking over Telengana, severe persecution of the Hindu citizenry took place to extract 'one year's tribute'. The Muslim army then proceeded toward Jajnagar on the Mahanadi river near Cuttack. But the Muslims were defeated there. The prince fled empty-handed although Barni says that he left with forty elephants. That was a face-saving statement and it does not reflect the abject defeat the Muslim army underwent.

Ulugh Khan was summoned from Telengana to Delhi. He was made the vice-regent. Ghiyasuddin himself then led an expedition to distant Bengal. Muslim armies spread terror and ruin on their way to Bengal. It was the same old story of killing, mayhem, rape and arson, conversion of temples into mosques, etc. etc. Barni boasts: "Fear and respect for the sultan spread through Khorasan and Hindusthan, and all the countries of Hind and Sindh, and the chiefs and generals of east and west, had trembled in fear of him for many a year." (Pg. 234, Vol. III, Elliot & Dowson)

Nasiruddin, the Muslim tyrant who was then the ruler in Bengal, surrendered without a fight. Both the Muslim armies now joined together and started ravaging Hindu Bengal. Tatar Khan, one of the many harem sons of the sultan was given a detachment of Muslim hooligans to ravage a part of Bengal already littered with lecherous Muslim rulers.

At the time, one Bahadur Shah ruled over another part of Bengal. His capital was called Sonargaon (i.e. the town of gold). The gold was already gone only the town remained. At one point Bahadurshah desisted from sharing his loot with Ghiyasuddin. This caused trouble but Bahadurshah had to give in. Like a beast a noose was thrown round his neck and Bahadurshah was dragged to Ghiyasuddin's presence. All the elephants that could be rounded up were sent to Delhi stables and the Muslims collected "great spoil in the campaign" of Bengal. However, as a mark of reconciliation with Bahadurshah, Ghiyasuddin offered him "a canopy and a baton".

And then came the anti-climax. Ulugh Khan was itching to get rid of his father, in accordance with the well-worn Muslim tradition. Ulugh continued to display his fake filial solicitude for his father. What else could harem bastards do? In anticipation of Ghiyasuddin's return from his expedition, Ulugh Khan built a rest-house for his father just outside Delhi. The wooden structure was well decorated with greenery pleasing to the eye. However, it was designed for an instant demolition so that the removal of a structural element would cause the house to crumble down, killing everyone in it.

At the request of his son Ulugh, Ghiyasuddin stopped there for the night. After the sumptuous dinner and revelry, when everyone went to sleep, pickets were placed at strategic points to prevent any escape. At the right moment, one of the guards climbed up the ladder and pulled out a key beam causing collapse of the structure. Great confusion reigned in the camp. One could hear cries of 'Ya Allah! Ya Allah!' all over. Many thought that the damage was done by the Hindus. It was only the next day it was realized by the Delhi citizenry that it was a simple case of a bastard harem son killing his 'Abba'; nothing more! Ghiyasuddin's half burnt body was buried in Tughlakabad. And Ulugh Khan became the new sultan, Mohammed Tughlak by name.

16

Mohammed Tughlak The Mad Monster

While dishonest Indian historians lustily hail Mohammed Tughlak as a wellmeaning sultan whose so called 'reformist plans' all went awry, a few, little more honest and intelligent, but not quite so discerning, dub him a mad man.

Mad he was because his 25-year-long reign (1325 to 1350 A.D.) was one long story of a sultan going berserk. However, there was a method in his madness. This Muslim hothead was pregnant with ideas of Islamic torture which he perpetrated with fanatic zeal for over a quarter of a century. The murder of his own father Ghiyasuddin in that 'rest house' specially built to kill him on his way back to Delhi, is a burning example (see *Ghiyasuddin Tughlak*).

These scoundrel sultans had numerous mean Muslim flatterers as chroniclers who would record blatant lies for money and patronage. Ziauddin Barni was one such clown and the other was Ibn Batuta. And their lying records have been made the basis of the Indian history that is taught to our children. It is a matter of perpetual national disgrace that generations of our students are being brainwashed with false accounts of Muslim misrule.

The conduct of these flattering Muslim chroniclers is revealed in Ibn Batuta's own words. This tramp came all the way from Tangiers in dark Africa to write 'glorified accounts' on Mohammed Tughlak's reign. On his arrival in Delhi, he says: "The King was absent but the Queen Mother received me. I was presented with splendid robes, 2,000 dinars and a house to live in. On sultan's return I was treated even more splendidly. I received a grant of villages worth 5,000 dinars per annum, a present of ten female captives (obviously captive Hindu women), a fully caparisoned horse and a further sum of 5,000 dinars." (p.g.- 586, Vol. III, Elliot & Dowson)

It is obvious that such generous gifts from pillaged Hindu subjects, kept the scribes in fine Islamic fettle to write blatant lies. One such falsehood recorded by Batuta and repeated parrot-like by myopic archeologists is about Ghiyasud-din Tughlak's tomb outside the massive walls of the so called Tughlakabad in Delhi. Liar Batuta tells us: "Ghiyasuddin was a just and excellent prince (who) enjoyed sovereign power in peace for four years. He was buried in a tomb which he himself had built." (Pg. 608, Vol. III, Elliot & Dowson). Quite clearly, every word of the above statement is a white lie. We know now how, unbeknown to himself, Ghiyasuddin was unexpectedly murdered in that 'rest house' by his son Mohammed Tughlak. Then how did he foresee his imminent death and plan his own tomb in time for his burial? Ibn Batuta knew it very well but his Islamic pride was hurt, to tell the world that the tomb where Ghiyasuddin was finally buried after his assassination, was a Hindu temple. It is bad enough but what is even worse is that such lie, which is so transparent to even laymen with some commonsense, is accepted as the truth by secular historians of Nehru's India!

One has to read the following statement by Batuta (Pg. 611, Vol. III, Elliot & Dowson): "Mohammed, above all others, is fond of shedding blood. There may always be seen at his gate some living one condemned to death. His cruel and violent deeds have obtained notoriety (Pg. 612). Outside the first gate of the sultan's palace there are stages on which the executioners sit who have to kill people. It is the custom that whenever the sultan orders the execution of a person he is despatched at the door of the hall of audience, and his body remains there for three days. Notwithstanding all I have said about his humility, his justice, his kindness, and his boundless generosity, the sultan was given to much bloodshed. I have often seen men killed and their bodies left there. One day I went to the palace and my horse shied. I looked before me, and I saw a white heap on the ground. It was the trunk of a man cut into three pieces. The sultan punished little faults like great ones and spared neither the learned, the religious nor the noble. Everyday, hundreds of individuals were brought chained into his hall of audience, their hands tied to their necks and feet (Pg. 613) bound together. Some were killed and the others were tortured or well beaten."

(Those who pass through Tughlak Road in New Delhi would do well to remember that the road is named after a Muslim mass murderer by our secular eunuchs. The Publisher)

Elsewhere Ibn Batuta tells us: "The elephants which execute men have their tusks covered with sharp irons, resembling the colter of the plow, with edges like those of knives. When a person is thrown in front, the animal winds his trunk round him and hurls him in the air, and catching him on one of his tusks, dashes him to the ground and places one of his feet on the victim's breast. If the sultan desires the culprit to be cut in pieces, the elephant executes the command by means of the irons described above." (Pg. 618, *ibid.*)

Now let us look at how Ziauddin Barni describes the monstrous murderer Mohammed Tughlak, the patricide: "The calligraphy of his books and letters abashed the most accomplished scribes. The ease of his composition, the sublimity of his style, and the play of his fancy, left the most accomplished teachers and professors far behind. If any teacher of composition had sought to rival him, he would have failed. He knew by heart a good deal of Persian poetry... No

learned or scientific man, or scribe or poet, or wit or physician, could have had the presumption to argue with him." (Pg. 235-236, *ibid.*) Who can beat such flattery based on falsehood? And yet it is this very same Barni who writes elsewhere: "Whatever the Sultan Mohammed Tughlak conceived he considered to be good but in promulgating and enforcing his schemes he disgusted the people and emptied his treasury." (Pg. 237, Vol. III, Elliot & Dowson)

The same Barni who had praised Mohammed Tughlak as a great writer and poet, calligrapher and composer tells us elsewhere: "The Sultan's mind lost its equilibrium. In the extreme weakness and harshness of his temper he gave himself up to severity . . . The minds of all men, high and low, were disgusted with their ruler (Pg. 238). When the sultan found his orders did not work, he became still more embittered and cut the people down like weeds."

Ascending the throne with his father's blood on his hands, one fine morning Mohammed Tughlak decided to extract ten per cent more from his subjects, subjects who were already groaning under the Islamic levies, *jaziya*, and all. "To accomplish this he invented some oppressive cesses until the backs of the *raiya*s were broken. The cesses were collected so rigorously that the *raiya*s were reduced to beggary. The rich became rebels. Lands were ruined and all cultivation stopped. *Raiya*s in distant regions fearing the same evil befalling them rose in revolt and betook themselves to the forests. (This) produced a fatal famine. Thousands upon thousands of people perished. Communities were reduced to distress and families broke up."

A coward that he was, Mohammed Tughlak lived in eternal fear for his life. He decided to move to Deogiri in the Deccan, away from Delhi. But even there he dared not go alone, fearing that among a strange, hostile people he would be murdered. He devised a monstrous scheme of ordering hundreds of thousands of Delhi residents made up of 15 suburbs, to break their homes and pack for Deogiri, one thousand miles away. The Delhi residents never heard of Deogiri where the locals spoke Kannada or Marathi which they did not understand. This was an unprecedented calamity. The thousand-mile trek killed a great number of people. But Mohammed Tughlak would not hear their remonstrances. Naturally, people started deserting their homes to take refuge in the forests. But the irate sultan sent his men to ferret them out from their hideouts. The army set fire to the forests. Barni records (Pg. 239): "All was destroyed. So complete was the ruin that not a cat or dog was left among the city buildings in palaces or suburbs. (People) with their families and dependents, wives and children, servants were forced to move. Many perished on the road and those who did finally arrive in Deogiri, could not endure the pain of exile . . . in despondency, they pined to death," or were murdered by the local Hindus on whom this great alien influx was a great drag and halter.

Our stupid Indian historians who saw great virtue in Mohammed Tughlak's move explain that the sultan wanted to change his capital to a central location for better administration. Batuta refutes that (Pg. 613): "His motive was that the people of Delhi wrote letters full of insults and invectives against the sultan. They sealed them up and wrote in the covers 'no one but the king should read this letter' and threw them at night into the hall of audience. In the morning the sultan discovered the letters, read the invectives. He decided to ruin Delhi. (It had nothing to do with the removal of the capital to a central location at all). The sultan ordered the people to move to Deogiri. The sultan's criers proclaimed that no one must remain in Delhi after three days. A rigorous search was made for any that remained. His slaves found two men: one was a paralytic and the other blind. They were brought before the sultan who ordered the paralytic to be shot from a catapult and the blind man to be dragged from Delhi to Daulatabad, a journey of 40 days' distance. The poor wretch fell in pieces during the journey and only one of his legs reached Daulatabad . . . Delhi remained a perfect desert with the baggage and merchandise abandoned in it. The sultan climbed to his roof, cast his eyes over Delhi and saw no light, no fire, no smoke or sign of life anywhere. Then he said, 'Now my heart is satisfied and my feeling appeased'."

Like the idiot that he was, Mohammed "some time later wrote to the inhabitants of other provinces commanding them to move to Delhi and repopulate it. They ruined their own regions but did not repopulate Delhi."

In Deogiri, the enraged Hindus, their lives made miserable by the influx of lecherous Muslims, made life hell for the erstwhile Delhi residents. Soon Mohammed Tughlak discovered that he has found no peace or happiness in Deogiri. The sultan then decided to return to Delhi with the entire population that had been forced to move to Deogiri. As a result, from among those that had made it to Deogiri and were still alive, a great many died on the long trek back to Delhi.

Mohammed Tughlak still itched to conquer the world. The sultan began "raising an immense army for a campaign against Khorasan. Three hundred and seventy thousand horse were enrolled in

the muster-master's office. For a whole year they were supported and paid" but later there was no money left to pay the wages. "The army broke up. Each man took his own course," releasing yet another phalanx of Muslim vultures let loose on Hindu population in the hinterland.

Mohammed needed money and lots of it. He could not collect a huge army without money. He came up with an idea. He struck copper coins and ordered them to be used (on par) with gold and silver coins. The effect of this Quixotic measure was chaotic. Private mints sprang up in many homes. People started hoarding gold and silver coins and gave the sultan a taste of his own medicine by passing on copper coins to the royal treasury. The treasury was full of copper coins and his dream of raising a huge army to conquer the world never was fulfilled.

Mohammed then attacked Tibet. This ended in a disaster. The Hindu hill tribes, the Gurkhas, the Garhwalis and Kumaons rose like one man, closed in on the Muslim horde, blocked the hill passages, cut off the intruders' retreat and then destroyed them at one stroke. "Only ten horsemen returned alive to Delhi to inform of the disaster." But for them, the annihilation of the Muslim forces would not have been known for a long time in Delhi.

The seething revulsion against the sultan burst into a series of open revolts. They erupted on all sides in bewildering variety. The sultan helplessly watched his domain being destroyed around him, piece by piece.

"The first revolt was by Behram Abiya at Multan when the sultan was still in the Deccan, at Deogiri. The sultan hastened to the north. In the ensuing battle Abiya was defeated. His head was cut off and was brought to the sultan; his army was dispersed." It was at this juncture that the sultan ordered evacuation of Deogiri and move to Delhi.

Lack of resources forced the sultan to impose heavy taxation on Hindus. Barni writes: The country was brought to ruin by the heavy taxation and numerous cesses. The Hindus burned their corn stacks and turned their cattle out to roam at large. Under orders from the sultan, the collectors and magistrates laid waste the country. They killed some landholders, blinded the others. Such of the inhabitants as had escaped, formed themselves into bands and took refuge in the jungles. So the country was ruined." (Pg. 242. Vol. III. Elliot & Dowson)

"The sultan then proceeded on a hunting excursion to Baran, where, under his directions, the whole of that country was plundered and laid waste. Heads of Hindus were brought in and hung upon the ramparts of the fort of Baran."

Here we would like to alert historians against the devilish use of the word 'hunting' by Muslim chroniclers. Akbar, Ferozshah Tughlak, Kutubuddin and a number of Muslim marauders are often represented as going on 'hunting' expeditions. This was no sport. The word 'hunting' in Muslim chronicles means that the Muslim sultan left his capital on a ruse to devise devilish ways of Hindu head-hunting and devastation of their lands. This is what the word 'hunting' means in Barni's words quoted above (from page 242).

The Muslim parasites who had infested Bengal now rose in revolt against Mohammed Tughlak. A gang leader called Fakhra killed Kader Khan, the governor of Lakhnauti and cut him, his wives, family and dependents to pieces. He then plundered the treasury of Lakhnauti and Sonargaon. Bengal thus passed out of the sultan's possession for ever.

Again hardpressed for money, Mohammed "led forth his army to ravage Hindusthan. He laid the country waste from Kannauj to Dalamu and every person that fell in his hands, he slew. Many citizens fled to the forests but the sultan's army had surrounded the jungles and every individual that was captured, was killed."

Finding the sultan engaged in slaughtering Hindus, a third revolt, led by the purse-bearer Ibrahim's father, Saiyid Hasan, broke out in far away Malabar. The leader of the sultan's garrison there was killed and the provincial government seized. The sultan sent an army which on reaching Malabar made common cause with the rebels. In impotent rage, the sultan now caught hold of poor Ibrahim for his father's revolt and all his relatives and subjected them to torture. The sultan collected sonic reinforcements and proceeded post haste for Malabar. "He had only marched three or four stages from Delhi when the price of grain rose, and famine began to be felt. Highway robberies became frequent. On arrival at Deogiri, the sultan made heavy demands on Mussalman chiefs and collectors of Mahratta country." The sultan's Muslim henchmen in their turn flogged the people to extract the last pittance they possessed. "The oppressive exactions drove many to kill themselves."

Mohammed Tughlak then turned south. He marched to Andhra (Telengana). As he was preparing to proceed there, news arrived of a revolt brewing in Lahore in the Punjab. Ahmad Aiyaz was sent with an army to suppress the revolt.

When the sultan's army descended on the fair and fertile lands of Telengana, almost in a fortuitous rendez-vous, a deadly cholera epidemic visited the land. Muslim soldiers died like flies. The sultan himself had a hectic time vomiting and purging. Scared out of his wits, Mohammed fled from Warangal leaving Malik Kabul to carry out the customary Muslim depredations against the Hindus in Andhra. He hastened to Deogiri a sick man. Despairing of his health, the sultan left for Delhi.

On the way to Delhi, the sultan stopped at Dhar in central India. Dhar was the famed capital of the legendary Raja Bhoj. Like the curse that Mohammed Tughlak was, no sooner did he arrive in Dhar than "famine raged there. The posts were all gone off the road; distress and anarchy reigned in all the country and towns along the route." When the sultan reached Delhi not a thousandth part of the population remained. The sultan "found the country desolate, a deadly famine raging and all cultivation abandoned." Batuta tells us: "A maund of wheat rose to sixty dirhams and more. Distress was general. The position was very grave. One day in the city I saw three women who were cutting in pieces and eating the skin of a horse which had been dead some months. Skins were cooked and sold in the markets. When bullocks were slaughtered, crowds rushed forward to catch the blood and consumed it for their sustenance." (Pg. 619, Vol. III, Elliot & Dowson)

In the midst of the famine, news arrived of the fifth revolt. This was by Shahu Afghan who killed Bihzad, the sultan's henchman in Multan. Malik Nawa fled in terror to Delhi. As the sultan set out to go to Multan, his mother Makhduma-i-Jahan died. The sultan hardly cared; he was more worried about his domains. The rebel Shahu fled to Afghanistan with his Afghan forces; and the sultan returned to Delhi "where the famine was very severe and man was devouring man."

No sooner had the sultan returned to Delhi, word came that the revolt in Sindh had again raised its fearful head. The Hindu tribes there challenged his authority. The sultan decided to march toward Sannam and Samana which were the storm centers of the disturbances. "The rebels had formed mandals (strongholds), withheld tribute, created disturbances and plundered on the roads. The sultan destroyed the mandals, dispersed their followers and carried their chiefs prisoners to Delhi. "Many of them were forced to become Mussalmans, their wives were deployed in Muslim harems and children sold as slaves. What a pity that Muslims of today do not realize that their forefathers and foremothers were dragged from their sacred and peaceful Hindu homes and terrorized into accepting Islam!

Then came the sixth revolt. The Hindus of Warangal challenged the Muslims. Kanya Naik, a Hindu patriot decided to give the Muslim hyena a taste of the Hindu sword. Malik Maqbul, the sultan's henchman took such a fright that he fled straight to Delhi without stopping to look back. Kanya Naik's assault was so successful that at one stroke, the Muslim stranglehold on Andhra was hacked asunder and Andhra was lost to Islamic piracy.

Gladdened by Kanya Naik's success, one of his relations, who had been terrorized into becoming a Muslim, changed his religion back to Hinduism. In the seventh revolt against the deeply hated sultan, Kanya Naik's relation declared independence and won back the holy Gangetic region for the Hindus.

"Deogiri and Gujarat alone remained under the sultan. Disaffection and disturbances arose on every side and as they gathered strength, the sultan became more exasperated and more severe with his subjects. But his severities only increased the disgust and distress of the people. He stayed for some time in Delhi . . . Prices rose higher. Men and beasts died of starvation. Through the famine no business could go on . . . the inhabitants of Delhi were daily becoming more wretched. So the sultan allowed the people to pass the gates of the city and leave with their families to neighboring regions." (Pg. 246)

Mohammed, himself apprehensive of dying of starvation, had to move out of Delhi. This was the second mass exodus from Delhi, the first having been undertaken under the orders of the sultan in the migration to Deogiri. It was a rare sight to see a proud Muslim sultan reduced to such destitution despite a lifetime of pillage. Ainul Mulk was one of the gangsters entrusted by the sultan to conduct raids on defenseless farmsteads to bring in whatever forage he could lay his hands on.

The eighth revolt took place at Karra when Nizam Mian challenged the sultan. The ninth revolt was by Nusrat Khan at Bidar or Bhadraket. He had stopped sending tribute. However, Nizam Mian was besieged, captured and sent to Delhi.

The tenth revolt was that of Alisha who had been sent to Gulbarga to plunder the Hindus there. He found the job too risky for lack of manpower. He and his brothers therefore defied the sultan. Katlagh Khan at Deogiri was ordered to arrest Alisha. Alisha was arrested and sent to Delhi. The sultan, keenly aware of the intense disaffection around him tried to coax the rebel prisoners. They

too made a show of allegiance and submission. Some were given new commands and asked to go to Ghazni on an expedition. However, the expedition to Ghazni did not succeed. That caused Mohammed Tughlak to lose his temper again. He put to the sword the two brothers of Alisha.

The eleventh revolt was by Ainul Mulk and his brothers. A battle took place at Bangarmau and Ainul was taken prisoner. His two brothers were slain. Many of the rebels jumped into the Ganges and were drowned. Those who succeeded in crossing over to the other side were set upon by the Hindus. The sultan pardoned Ainul Mulk and finally won him over to his side. He was promoted and given a sumptuous gratification.

Twenty battles against the Moghuls, eleven revolts by his own comrades in sin and his other disastrous campaigns thoroughly broke Mohammed Tughlak. He now turned to religion for solace. The sultan also turned toward the Khalif in Egypt for spiritual nourishment. He sent rich tribute to the Khalif and received his blessings. Barni says, "Mohammed's flatteries of the Khalifa were so fulsome they cannot be reduced to writing."

After the famine had somewhat abated in Delhi and Mohammed was assured that there was less desire among his chieftains to murder him, the sultan returned to Delhi. He stayed there for the next three years. However, Delhi was totally transformed. The city presented a ghastly sight of beggary and devastation. This time, Delhi's plight was typical of the rest of India, constantly and endlessly pillaged by the Muslims.

At the end of Muslim rule India presented a ghastly appearance of most of its mansions reduced to shambles and the Hindus repeatedly looted and driven to the forests or to slums. The Muslims too had reduced themselves to beggary through extreme dissipation and parasitical exploitation of the Hindus squeezed to the last drop of their sap. During the 1,000-year-long Muslim misrule, both industry and agriculture in India had dwindled from flourishing expert Hindu avocations to primitive occupations for day to day, hand to mouth sustenance because of Muslim depredations.

That these good for nothing Muslim degenerates lay claim to having built majestic mosques and tombs, is a crowning fraud.

Harried by constant Moghul inroads, Mohammed began to patronize some of the Moghul desperadoes by trying to win them over to his side. "Aziz Himar, a lowly fellow, depraved and foolish, was sent to Dhar and made governor of Malwa." Katlagh Khan, the recalcitrant commander was recalled from Deogiri because he had stopped paying tribute to Delhi sultanate. With Katlagh Khan's departure, "Hindus and Muslims broke out in rebellion. Katlagh Khan's brother Nizamuddin was sent from Broach to control the explosive situation in Deogiri. This was the twelfth revolt. The sultan would have liked to transport the huge wealth that Katlagh Khan had accumulated at Deogiri over the years but he dared not attempt it for fear of losing it on the way: there were too many looters." Muqbil, a Muslim miscreant from Gujarat proceeding with a large treasure from Gujarat's plundered wealth was set upon between Baroda and Dabhol by local Hindu patriots who wanted to recoup part of their lost property. Muqbil ran for his life to Narwar fort deprived of all treasure.

The Hindu army made its way to Khambayat and there slaughtered the Muslim garrison. This was the thirteenth revolt against Mohammed Tughlak. Alarmed by these set backs, Mohammed prepared to rush back to retrieve Gujarat for his sultanate. Hardly had he gone 30 miles from Delhi, news arrived that Aziz of Dhar had, without the sultan's permission, already entered Gujarat. But the Hindus were so strong that Aziz's army was routed and he was slain.

"Insurrection followed insurrection," says Barni and adds, "the Sultan sent for me and said 'thou seest how many revolts spring up'."

Sultan Mohammed's sister's son, Bahauddin Gushtasp rose in revolt against the sultan. Bahauddin was later captured and conducted to the sultan's presence. Bahauddin was skinned alive, his peeled off skin was cooked with rice. Some of it was sent to Bahauddin's wives and children and the rest was put in a large dish as a feast for elephants. But the elephants would not touch it. Bahauddin's body was later stuffed with straw and sent out all over his realm for people to see.

Eventually, after several other revolts Mohammed finally lost Deogiri. The sultan was disheartened. Sending for Barni he said, "My kingdom is diseased and no treatment cures it. If I suppress revolt in one place they break out in another." Mohammed fell ill on way to Kondal whence he could not move for three years. Soon after he could get on his feet he set out in the direction of Thatta. While he was encamping 28 miles from Thatta, Allah despaired of the madcap sultan and brought Mohammed's life to a whimpering end.

That such Islamic depravity should be neatly shrouded and instead Mohammed Tughlak, the beast that he was, be represented as a well-meaning sovereign, is a crying shame in current historical

texts. Let not our teachers and professors be party any more to the ignominy of misrepresenting the role of Mohammed Tughlak and ask helpless students in their academic innocence to churn out descriptions of the fancied 'reforms' and the virtues of Muslim sadist who starved and ravaged India for a long quarter of a century.

17

Firozshah Tughlak The Bloodthirsty Panther

Ferozshah Tughlak who grabbed the throne after the death of Mohammed Tughlak is yet another Muslim tyrant who has been suffered to masquerade in Indian history as a great benefactor of Hindusthan.

On the third day of Mohammed Tughlak's death, 28 miles from Thatta, where he was camping to capture that town, his disaffected army with all its camp followers was in full retreat. By his obnoxious behavior Mohammed Tughlak had antagonized everyone. His enemies now swarmed from all sides to take revenge on his retinue, army and henchmen. Seeing the camp broken up and the leaderless army in full retreat, the Moghuls poured upon it from the front and Thatta garrison from the rear. The women in the harem were dragged by their hair and raped. The treasure and the baggage were soon looted.

Mohammed Tughlak, reduced to impotence through lechery, had no son. His paternal cousin Firozshah being the nearest male relation assumed command of the retreating army. He was born in 1309 A.D. to a harem brother of Ghiya-suddin, the founder of the Tughlak dynasty.

The sycophantic chronicler Shams-i-Shiraz Afif, two generations younger than Firozshah, has left for gullible posterity a flattering, concocted account of that wicked reign, written in an "untiring strain of eulogy" (Pg. 269, Vol. III, Elliot & Dowson). While Barni's chronicle dealing with only a part of Firozshah's reign, is known as *Tarikh-i-Firozshahi* (because it was completed during that reign), Afif's chronicle also bears the same name. Another chronicle called "*Futuh-i-Firozshahi*" (meaning 'Victories of Firozshah' though he was routed in all his campaigns) having been dictated by Firozshah himself is bound to contain nothing but bravado. It is on such blasphemous chronicles that Indian histories are based and debased.

Allauddin, the notorious Khilji, had among his hirelings the three Tughlak brothers - Ghiyasuddin, Rajab and Abu Bakr. These Tughlak hoodlums had been let loose by Allauddin to ravage the Hindu kingdom of Dipalpur. Hearing that the Hindu ruler of the place, Rana Mall Bhatti, had beautiful daughters the lecherous Tughlaks plotted to abduct them. The Muslim miscreants demanded of the Rana surrender of his daughters. The Rana was not a man to entertain this outrageous demand. He conveyed to them a strong rebuke and rebuff. Chafing under that insult and itching to rape the Rana's women, the Khilji-Tughlak combine set out to rape all women in the Rana's territory and loot and burn defenseless homesteads. The Rana's old mother hearing of the torture and torment let loose on the people was sorely grieved. Hearing her loud lament, the Rana's daughter Neela offered to sacrifice her own chastity to Muslim lechery if that was going to stop their depredations and save the homes and hearths of many women. Ultimately, the Rana yielded to the Muslim mischief and Neela was surrendered. She was sent to Rajab's harem and named Kadbanu. Firozshah, an only son, was thus born from the rape of a Hindu damsel.

Ferozshah's father, the lecherous abductor, Rajab, died seven years after Firozshah's birth. Firozshah had been trained in Muslim atrocities both under Ghiyasuddin and Mohammed Tughlak.

Firozshah's succession to the throne was not undisputed. Ghiyasuddin's daughter proclaimed her own son as the sultan while Firozshah was said to be victorious against the combined attack of the Moghuls and the Thatta garrison. Far from gaining any victory Firozshah had to run for his life. He had a good excuse. The campaign was not of his choosing. Moreover he was in a hurry to return to Delhi and proclaim himself king lest others succeeded in foreclosing his ascension. Afif, a cheat and a liar, who clothes all of Firozshah's shameful defeats in words of glorious victories, tells us: "The Moghuls fled, the victory was complete." (Pg. 278, Vol. III, Elliot & Dowson) Then on page 281 the cat is let out of the bag when he adds, "the army had been reduced to great straits and had been compelled to retire toward Delhi."

Firozshah led the defeated dispirited rump to Multan and then planned to attack Delhi where Khwaja-i-Jahan was resolutely opposed to let Firozshah in. Since the treasury had been empty there was nothing to eat, Firozshah opened his stewardship by ravaging Multan, Dipalpur, Ayodhya and

Saraswati (Sarsuti) and collecting whatever he could get by such dacoities. Money and arms were cruelly extracted from all the residents of the towns and villages that he traversed. People were also arrested, forced to become Muslims under pain of torture and made to fight for Islam to terrorize and menace the lives of other Hindus.

It is often wondered how India knuckled under Muslim inroads. In answer it is speciously argued that millions of Hindus, irresistibly attracted by the principles and philosophy of Islam and so called Muslim saints, voluntarily forsook their religion and embraced Islam.

This is a blatant piece of Muslim sophistry and chicanery. There are two answers to the above question. Firstly, it is wrong to assume that India and Hinduism were easily overrun. Hindus emerged successful after a thousand-year-long gruelling fight with Islam. Their fight was brought off to a successful end by a galaxy of heroes like Rana Pratap and Chhatrapati Shivaji and those of the Sikh movement, who rising like the phoenix from one another's ashes dealt the Muslim dragon titanic blows leaving him wriggling with pain and rendered impotent. Hinduism too, was no doubt badly bruised, mauled, insulted and humiliated by alien Muslim sadists but never defeated. Look at the other countries of the world from Africa to Indonesia. Islam succeeded in torturing, terrorizing and falsely seducing entire populations of these countries into becoming Mussalmans while in India, the land of the holy Gnaga and of the brave Kshatriyas, Hindus are still 765 million strong. Is this defeat?

Yet it must be admitted that the humiliation and distress that Hinduism suffered at the hands of Islam has been colossal. The secret of the mischief lies in Islamic methods of recruitment, not in any fancied appeal of Islamic principles and philosophy and their so called saints. As for saints, Muslim chronicles themselves bear witness that most of those boosted as saints today were deeply hated individuals in their own times. As for the mythical appeal of Islamic principles and philosophy, if anything, Islam repelled Indians so strongly that they preferred to burn all their women and children rather than see them turn Muslim. The Islamic way of life that history presented to India, consisted of rape, loot, arson, torture, sexual and homosexual revelries, drunken orgies, prostitution, confinement in the veil and dark dungeons and drug-addiction.

And yet, if in spite of the deep hatred that every pious and devout Hindu had for Islam, its colossal numbers all over are due to the successful recruiting methods employed by mobsters like Mohammed Qasem, Mohammed Ghazni, Mohammed Ghorri, the Ghulams, Khiljis, Tughlaks, Lodis and the Moghuls. Their unerring method consisted of not brain-washing but of breaking heads and Mood-baths. No other invader had earlier practiced the black magic of forced conversions. The conversion technique had many subtle nuances. The converts were forced to adopt an alien dress and alien names, look to alien shrines for salvation, bow down exclusively at the tombs of non-Indian fakirs and even marauders like Masud, and consider themselves to be either Arabs, Turks or Iranians.

This technique wrought such a change and played such havoc that a pious, devout and well-behaved Hindu of yesterday, when terrorized into accepting Islam, became overnight a convert to treason, treachery and hooliganism. But they did not stop there. All the millions, who were being constantly converted to Islam, were driven at sword point to plunder and rape their own erstwhile kith and kin. Thus it was a case of mass conversion and conscription. A handful of Muslim hooligans who initially intruded into India, thus multiplied their ranks by leaps and bounds. They also employed another gruesome technique. Instead of challenging the Hindu ruler they set about to pillage, rape, lynch, terrorize and forcibly convert all men, women and children that they caught hold of on farms and in villages, towns and cities. With most of the Hindu subjects thus menaced, the Hindu ruler and his army often found themselves despondent, brokenhearted and yielding without much of a fight.

It was the same technique which unnerved the proud Hindu ruler of Dipalpur into surrendering his beloved daughter to the challenge of Muslim hooliganism and lechery and becoming the unwilling and helpless grandfather of Firozshah, yet another monster, who reveled in Islamic atrocities.

Running away in terror from the Moghuls, Firozshah wended his way to Delhi to grab the throne. On the way he encamped at Ikdar. There a son was born to him who was named Fateh Khan (Man of Victory) to augur well for Firozshah's Operation 'Grab'. Here the liar chronicler Afif tells us: "The Sultan founded a town here, to which he gave the name Futtehabad." (Pg. 283, Vol. III, Elliot & Dowson) It is a pity that our historians are taken in by such frauds. All Firozshah did was to change the name of Ikdar to Futtehabad. India's mentally handicapped historians spew a long list of towns, cities, palaces, gardens, canals, bridges, forts and mansions allegedly 'founded' by the beggarly, destitute scoundrel of a Firozshah, who like a common robber had to live on public plunder

for his day to day sustenance.

The 80-year-old Khwaja-i-Jahan in Delhi had at first planned to offer resistance to Firozshah but decided to welcome him instead at the last minute. Firozshah received the old man with over courtesy. "The Khwaja went into Firozshah's presence with a chain round his neck, his turban off, a tilak on his forehead and a naked sword hanging from his throat and stood low among the menials of the court." Notwithstanding his abject submission, Firozshah had the old man slaughtered. While the Khwaja was bowing down to Allah with closed eyes reciting the namaz, two men pounced upon him from behind and chopped his head off.

It was customary with Firozshah to visit the harem of his two predecessors consisting of a wide assortment of ladies of many generations and many regions including abducted Hindu women. Ghiyasuddin's daughter, Khudawandzada, used to live in the harem precincts with her husband Khusru Malik. With the insolence and defiance of all propriety, Firozshah used to make indecent advances toward Khudawandzada during his prowlings in the harem. Firozshah fancied that the Friday recitations of the Koran had earned him enough merit to compensate for the sexual excesses that he indulged in soon after the prayers. Disgusted with Firozshah's lust for his wife, Khudawandzada's husband had a body of assassins lie in ambush outside the hall in which Firozshah used to sit closeted with Khudawandzada. One Friday, as usual, as the sultan came with the intent to consort with Khudawandzada and other women, he was pounced upon by the assassins. One Rai Bhiru Bhatti, a Hindu Rajput underling, belonging to his abducted mother's clan, engaged the assailants while the terrified sultan bolted out of the building and joined the rest of his bodyguard outside. The incident gave him such a fright that thereafter he stopped going to the harem and instead reconciled himself to having a separate enclosure guarded by men in his confidence.

Firozshah spent his first two years in Delhi suppressing his enemies. Soon he felt the need for filling the empty treasury. All medieval Muslim rulers in India or satans and bastards ruling from lesser seats like Bidar, Gulbarga, Bijapur, Ahmednagar, Golconda, Hyderabad, Mysore, Oudh or Bengal, were king-dacoits or dacoit-kings who used to send out gangs of marauders to comb the countryside for wealth and fill their coffers. Nay, they were far worse than dacoits. Real dacoits were content with robbed wealth while the Muslim hordes used to rape women, kidnap children, desecrate temples turning them into brothels and mosques, sell their prisoners as slaves in Muslim markets of west Asia and retain minor boys for sodomy.

Firozshah decided to attack Lakhnauti in Bengal in the year 1353 A.D. "When he arrived on the banks of the Kosi (river) he found the army of Shamsuddin posted in force on the other side. Firozshah carried with him 70,000 Muslim hoodlums, who fed like vultures on the Hindu countryside on their way to Bengal. The Delhi army besieged Shamsuddin's stronghold. A number of skirmishes took place every day. Firozshah was forced to fall back. He had to abandon most of his baggage, leave his camp and flee precipitately. Shamsuddin's forces were close on Firozshah's heels. To atone for the shameful defeat, Firozshah decreed that the poor defenseless Bengali Hindus be slaughtered by lynching. For each lynched Hindu, he announced a reward of a silver tanka. The whole army went busily to work and brought in the heads of the slain Hindus and piled them high. The heads were counted and found to be 180,000. Murdering defenseless Hindu farmers, peasants, artisans was a pleasant pastime for the Muslim hordes.

Shamsuddin, the alien ruler of Hindu Lakhnauti, followed up his rout of Firozshah Tughlak by attacking the adjacent kingdom of Sonargaon. The ruler here was one Fakhruddin or Fakhra. Fakhra was taken prisoner and slain. Shamsuddin reveled in Fakhra's harem. All Fakhra's supporters were slain. Fakhra's son in law, Zafar Khan fled in terror to Delhi. Firozshah was glad to see Zafar Khan. He planned to pit Zafar Khan against Shamsuddin now.

Firozshah started with a huge army of Muslim marauders, neo-convert Hindus who served as understudies. Tatar Khan, a courtier accompanied the expedition. Marching Muslim armies always used to feed on surrounding Hindu homes and farms. Many Hindu women dragged from their raided homes used to be subjected to rape from the sultan down to the meanest Muslim camp follower. During these marches, therefore, it was not uncommon to see many Muslims naked in their tents busily engaged in various kinds of lecherous activities. Afif unwittingly provides a glimpse of this aspect of Muslim conduct:

Afif tells us: "The Sultan used to indulge in wine from time to time. The wines were of different colors and flavors . . . yellow as saffron, red as rose and white. One morning after the prayers, the sultan called for a glass to moisten his throat and it so happened that Tatar Khan came to wait upon him. The sultan was greatly annoyed at being thwarted in his engagement so he desired that Tatar

Khan be put off with some excuse." (Pg. 306, Vol. III, Elliot & Dowson) But Tatar Khan refused to budge. The heavy footsteps of the enraged Tatar Khan approaching the innermost Unhidden recesses of the harem, tearing down one curtain after another, had sent sultan Firozshah and his hapless victims of lechery, scurrying for cover under beds and hurriedly drawn over sheets and quilts. Drinking cups, goblets and tumblers lay scattered all over the place. Tatar Khan dragged out the crouching sultan from under the bed. The sheet the sultan had hurriedly covered himself with, fell off and lo and behold! there stood before Tatar Khan a stark naked Firoz - one who is made to masquerade in Indian history as a great builder and benefactor!

Thereafter Firoz hibernated for six months at Jaunpur fleecing the Hindu peasants and farmers. He proceeded then toward Lakhnauti. Shamsuddin had died by then and his place taken by Sikandar. Sikandar fortified himself in the isles of Ikhdala. For the second time heavy losses were inflicted on Firozshah. The sultan and his minion Zafar Khan had to beat a shameful retreat to Delhi.

Having lost his all in the Bengal conflict, Firozshah decided to attack Jaj-nagar (or Jagannathpuri). The sultan let loose an orgy of Islamic vandalism. Like a hyena run amuck, Firoz now entered the Jagannath Temple, one of the four sentinels of Hindudom. In emulation of Subuktigin, he uprooted the idol of Jagannath, carried it to Delhi and placed it in an ignominious position.

After Jagannathpuri Firozshah proceeded to the Chilka lake region near the sea coast. Nearly a hundred thousand people had fled in terror. The sultan converted the island into a basin of blood by massacre of the unbelievers. "The women were carried away to serve the Muslim soldiers. Women with babies and pregnant ladies were haltered, manacled, fettered and chained." (Pg. 61, Vol. VIII, JRASBL, English translation of *Sirat-i-Firuz Shahi*)

The Hindu army mustered strong, though a little too late, forced the Muslim sultan to retreat. The sultan's plight may be imagined from Afif's statement that all that the sultan brought back from Lakhnauti and Jagannathpuri, after spending two years and seven months, was 73 elephants, assuming that this figure too, is not an exaggeration.

The sultan fled in such precipitation that the guides lost their way, the army ascended and descended mountain after mountain until they were quite in despair and utterly worn out. No road was to be found, nor any grain. For six long months no news of the sultan arrived in Delhi. After six months when they finally arrived in Delhi, they thanked Allah Ta'ala.

After the second shameful retreat from Bengal and Jagannathpuri, in beggary, destitution and starvation, Afif wants us to believe "the sultan was much occupied with building and the people were prosperous and happy through the attention which Firoz devoted to the administration."

Firozshah was an optimist. After so many defeats, instead of mending his ways, he attacked Daultabad this time. But hardly had he reached Bayana than he was so harassed by Rajput guerilla attacks that he went back cowering to Delhi. His path to the south was barred for some reason. Firozshah now attacked Nagarkot in Punjab (1361 A.D.). He laid a siege to Nagarkot (Kangra) for six months but was forced to retreat and forced to pay homage to the Hindu idol at the famous Jwalalmukhi temple and "robes of honor and an umbrella on the Rai of Nagarkot."

The Nagarkot Hindu ruler had regained his independence after Mohammed Tughlak's rape of his kingdom. In the course of his march, we are told that Firozshah stopped to construct a fort and a canal. The wonder of wonders is that all our historians such as R.C. Majumdar, Dr. Ishwari Prasad, S.R. Sharma, Sir Welsley Haig and Morley are taken in by the fantastic nonsense that this beast of a Firozshah was a great scholar, a man devoted to the welfare of his subjects, that the directives he issued from time to time reveal him to be a very honest, upright and a great noble person and that he was an intrepid builder. These claims are blatant lies occasionally thrown in at random by the shovel by flatterers.

Any man with commonsense will detect the fraud in the claim that Firozshah stopped in the midst of a predatory campaign to leisurely build a fort and a canal. No historian paused to ask where did the money come from, the time and the incentive, the workmen, the material and peace to construct! Let it be understood that Firozshah did not lay even one brick over another in all his life. All claims of his having been a great builder is just unmitigated tripe and nothing else! All the canals and the forts attributed to this fornication-prone ruler had already existed.

The true nature of Firozshah as a human being is clearly revealed by chronicler Firishta. He writes: "The sultan smashed the Hindu idols in the Jwalalmukhi temple, mixed their fragments with the flesh of slaughtered cows and hung that blend in nosebags round the necks of Brahmins and sent the principal idol to Medina." Is such a sadist monster capable of any human sentiment or activity, is a point which the ordinary reader may consider for himself since the 'historians' on whom he

depends have proved most stupid. *Our ambassador in Saudi Arabia should be directed to ask the Saudis to return our Jwalamukhi idol to us!*

In 1380 A.D. Firozshah marched against Kharku. The ruler of Katehar in Rohilkhand had slain the Muslim governor Sayyad of Badaun and his two brothers. The sultan on reaching the outskirts of the kingdom started indiscriminate killing of the Hindus, "indeed the massacre was so general and indiscriminate that 'the spirit of the murdered Sayyads themselves arose to intercede'" (Pg. 96, *The Delhi Sultanate*, Bharatiya Vidya Bhavan publication Vol. VI of the series *History and Culture of the Indian People*). As usual, Firozshah suffered another defeat at the hands of the Hindus.

The most surprising thing about this blighter Firozshah is that he was goaded by an insatiable desire to increase his territory but was a past master in the art of snatching defeat from the jaws of victory.

Firozshah's next attempt to conquer Thatta also failed. Famine and pestilence took over. Firoz arrived in Gujarat and a rebellion took place in his army. The sultan ordered commanders of Muslim held territories such as Badaun, Kannauj, Sandila, Oudh, Jaunpur, Bihar, Tirkut, Chanderi, Dhar, the Doab, Samana, Dipalpur, Multan, Lahore to undertake to raise funds for the forthcoming Thatta campaign. But by the time the resources came with the new conscripts to fight the battle with Thatta, another famine took place in the country. The Rajputs of Thatta never did allow Firozshah to take over their country.

Firozshah's rule is thus a long story of one shameful rout after another and incessant ravage and plunder of Hindu homes. Firozshah has himself left an account of his own reign besides the one written two generations later by the flattering Afif. Firozshah describes the punishments that his Muslim predecessors used to inflict. These were 'amputation of hands and feet, ears and noses, tearing out the eyes, pouring molten lead into the throat, crushing the bones of the hands and feet with mallets, burning the body with fire, driving iron nails into the hands, feet and bosom, cutting the sinews, sawing men asunder. These and many similar tortures were practiced.' (Pg. 375, *Ibid*)

That Firozshah too continued these tortures is apparent when he recounts many instances:

1. The sect of Shiyas called Rawafiz made proselytes. "I seized them all and convicted them. Their books burnt in public and this sect was entirely suppressed."

2. There was a sect of heretics. I cut off the hands of the elders and imprisoned and banished the rest.

3. There was a sect whose leader was Ahmed Bahari. I ordered Bahari and one of his disciples to be confined and punished with chains.

4. A man named Ruknuddin called himself Mahdi. I ordered that this vile fellow's rebellion and wickedness be made public. They (the people) killed him with some of his supporters and disciples and rushing in tore him to pieces and broke his bones into fragments.

5. A pupil of Ain Mahru set himself up as a shaikh in Gujarat. I condemned him to punishment and his book I ordered to be burnt.

6. I destroyed Hindu temples and killed the leaders, and the lower orders I subjected to stripes and chastisement. In Maluh village there is a kund (tank). Here was an idol temple to which Hindus, men and women and children went to worship. Some neo-convert Mussalmans also participated. On the day of the assembly (i.e. a fair) I ordered that the leaders and the promoters be put to death. I destroyed temples and instead raised mosques (i.e. threw away the idols and used the buildings as mosques).

7. Information was brought to me that Hindus have erected a new temple in Salihpur village. I sent some persons there to destroy their temple and put a stop to their pernicious incitements to error.

8. Some Hindus had erected a new temple in Kohana village. The idolators used to assemble there and perform their rites. They were seized and brought before me. I ordered that their perverse conduct and wickedness be publicly proclaimed and that they be put to death before the palace gate. I also ordered that their books, idols and vessels used

in worship be publicly burnt. I encouraged (i.e. tortured) my infidel subjects to embrace Islam. I proclaimed that the convert would be exempt from the *jeziya* and a great number of Hindus were converted.

Muslims of India should take note. Their ancestors did not become Mussulmans out of fun but out of fear and for bribe. Our government needs to take a cue from Firozshah's comments and use tax exemption in the reverse gear to undo the mischief done by Islam to Hindusthan.

Since Firozshah is declared as a 'noble' king, why doesn't our government emulate his example

and enforce the *jaziya* in reverse gear and clamp it on Muslims for a change. They would then get a taste of the medicine!

This bastard half-caste beast finally died after a long 'reign' of 37 years in the year of 1388 A.D.

18

Tamerlain or Timur the Lame

As though the steady blood-letting of Hindusthan in dynastic relays by Muslims was not enough, their 1000-year-long atrocious rule in India was off and on punctuated by specialized horror-masters like Tamerlain, Nadir Shah and Ahmad Shah Abdali. Veritable Islamic plagues, coming from beyond the holy Indus (Sindhu), raged across the fair land of Hindusthan in tempestuous fury. In their furious sweep leaving behind a trail of blood and tears, these Islamic monsters demonstrated to their co-religionists already infesting India as tyrants and traitors what Islamic brutality raging in cyclonic fury could achieve within a mere 15 months for which the ruling fanatic terror-tyrants took 15 years to complete.

One of these Islamic scourges, who descended on Hindusthan like a plague toward the close of the 14th century, was the congenital monster, Tamerlain alias Taimurlang alias Timur, the lame. It is from this brute of a Timur that the rapacious Moghuls, the last link in the Muslim dynastic relay that plagued India, descended on one side.

The weird dance of this Muslim devil on the stage of Hindusthan had its appropriate setting of a decade of utter confusion. Firozshah Tughlak, who has been fraudulently painted as a veritable angel, scholar, inventor, savior and what not, had died in 1388 A.D. His inventive genius may be gaged from his ingenious recipe of liberally mixing the fragments of the broken stone idols of the Hindu temple of Jwalamukhi in Nagarkot with the beef of freshly slaughtered temple cows and hanging this mixture in nosebags round the necks of Brahmins and forcing them to eat it.

Firoz's son Mohammed Tughlak II remained on the throne from 1390 to 1394 A.D. Throughout his reign brave Rajputs and Muslim fief holders challenged his authority. The disillusioned sultan in impotent rage ordered the wholesale massacre of thousands of Hindus whom his father had already reduced to serfdom. The deed justified his parentage. Logic defines man as a rational animal. But both Mohammed Tughlak II and his father Firozshah Tughlak lacked the rationality of a human being, never mind what the mentally handicapped historians of India say about them. To call sadists like Mohammed Tughlak II and his father as noble is intellectual perversion, and most Indian historians, bribed by the Gol, play the game.

Mohammed died in 1394 A.D. His son Humayun alias Sikandar succeeded him. He died in suspicious circumstances even before the end of 1394 A.D. He was succeeded by another Mohammed. Dissensions and revolts had now reached their peak. Bengal, Lahore, the rest of the Punjab, Gujarat, Malwa and other regions broke off from the Delhi sultanate and became independent. The matter became so ridiculous that at one point while Mohammed held court at Delhi, his cousin Nusrat Shah set up a sultanate of his own in another part of the same city of Delhi.

It was during such a chaos that Timur descended on Hindusthan like plague in 1398 A.D. He devastated north India with his depredations, leaving behind him a litter of neo-converts, burnt farmsteads, slaughtered cows, ravaged temples turned into tombs and mosques and mangled bodies. This self-styled recruiting agent for Islam, terrorized a great number of Hindus into Islam.

Timur was a Turk born in a Muslim family which held the fief of the Kusha region. He was born on April 9, 1336 A.D. in Kusha town. The name of this town was derived from the name of Shri Rama's second son, Kusha. There is some controversy on Timur's ancestry. Some claim that Timur's father was a descendant of the rapacious Chengiz Khan while others maintain that Timur's father was a poor shepherd, who eventually blossomed into a capable man-slaughterer. Timur's father's name was Amir Turghai. His mother was Takina Khatoon. Timur showed great promise since childhood and blossomed into a champion killer, who outdid even his father on many instances. Timur became the ruler of Turkistan at the early age of 25. However, deeply hated he had to flee the kingdom and seek shelter in the forests of the Middle East. In 1369 A.D. Timur conquered Samarkand and proclaimed himself king.

With his newly acquired royal status, Timur launched a treacherous attack on Amir Hussain, the king of Khorasan, slew him and had himself proclaimed as the king of Balkh in 1390 A.D. Balkh

is the corrupt form of the Sanskrit word Valhika. The name of this country is mentioned in ancient Indian scriptures. The Sanskrit inscription on the famous iron pillar (wrongly called the Kutub Minar) in Delhi, describes how an ancient Indian king had conquered the Valhika region. Muslims have deliberately obliterated records of Hindu rule over ancient Afghanistan, Turkey, Khorasan, Balkh, Iraq, Iran, Syria, Lebanon, Egypt and Saudi Arabia. The ancient scripts of Arabia and Turkey were based on Sanskrit phonetics and lettering before being replaced by the worm-like and unscientific Arabic script.

In his 69-year-long life, Timur conducted 35 major campaigns and terrorized a region extending from Haridwar in the east to Cairo in the west. One after the other, he subdued Kandahar, Iran and Iraq. Timur, like the prophet Mohammed was illiterate. His records were kept by sycophants. His memoirs are known as *Malfuzat-i-Timuri* or *Tuzak-i-Timuri*. There are many versions of chronicles on his reign. Sir H.M. Elliot collectively calls them "an impudent and interested fraud."

Sharfuddin Yazdi, the author of *Zafarnama* (Book of Victory), describes the way in which a record of events of Timur's reign was kept at his court to establish the veracity of his work; *Zafarnama* was written some 30 years after Timur's death.

Yazdi tells us that the accounts written by the many hangers-on and sycophants at court were "brought into the royal presence and were read to the emperor, so as to insure confidence by the impress of his approval." The reader need not be told that Timur, who could murder hundreds of thousands of human beings throughout his life, could as easily murder truth. His so called memoirs are a blatant concoction and therefore must be very cautiously studied.

Sir H.M. Elliot observes: "The events recorded and their succession in *Malfuzat* and *Zafarnama*, are identical and leave no doubt that Yazdi translated or wrote over again in an orate style that history which had been compiled under Timur's direction. As an example of the wishful thinking that has gone in the compilation of these chronicles may be mentioned the attempt to prove that Timur was a Sunni although there is the strongest evidence that he was a very bigoted Shia." (Pg. 393, Vol. III, Elliot & Dowson)

Having swallowed a large part of west Asia, "there arose in my heart", says Timur, "the desire to lead an expedition against the infidels and become a ghazi; for I had heard that a slayer of infidels is a ghazi. But I was undetermined in my mind whether I should proceed against the infidels of China or the infidels of India. In this I sought an omen from the Koran and the verse I opened said: 'O Prophet, make war upon infidels and unbelievers and treat them with severity.' Timur's son Mohammed Sultan alias Shah Rukh gives out the thievery motive when he told Timur: "Hindusthan is full of gold and jewels."

Timur called his gang leaders and henchmen and told them: "My object in the invasion of Hindusthan is to lead an expedition against the infidels that, according to the law of Mohammed we may convert to Islam the people of that country and purify that land from the filth of infidelity and that we may over-throw their temples and idols and become ghazis and mujahids." (Pg. 397 *ibid*).

Timur, like all Muslim conquerors and marauders in India has honestly stated his purpose to be thievery and slaughter and forced conversion of Hindus to Islam through terror. He gathered a huge army of killers and proceeded toward India. He started from Samarkand in the year of 1398 A.D.

He crossed the Indus near Katak on September 24, 1398 and massacred all the residents of Tulumb. He appropriated all their wealth and provisions. A part of the wealth went to Mecca for the upkeep of the destitutes there.

The ruler of Kashmir was frightened. He made an abject peace with Timur. He allowed Timur to seize peace and whatever he wanted. Timur then proceeded to a city he called Shahnawaz (when there could be no such city in Hindusthan with that Muslim name!). There Timur looted all the grain in that great agricultural center, retained as much he could carry and burnt the rest so that the escapees from his massacre had no food left for sustenance. Men were killed, women and children carried away for sale abroad or cut to pieces.

Timur then proceeded toward Delhi by way of Fatehabad, Rajpur, Multan, Bhatnir, Dipalpur, Sarsuti, Ahruni, Kaithal, Samana and Panipat. In every city Timur perpetrated his typical atrocities. In most places, the Hindu residents had to burn their wives and children and then fight to the last man and die.

Never in human history has any creed or dogma inflicted such agony, misery, havoc, bestiality, rape, mayhem, blinding, branding, sodomy and manslaughter as Islam.

Of his march on Delhi Timur tells us in his memoirs called *Malfuzat-i-Timuri*, "I despatched

tha baggage from Tehana; I marched into the jungles and wilds and slew 2,000 jats. I made their wives and children captives and plundered their cattle and property . . . The people of Samana, Kaithal and Aspandi were all heretics, idolators, infidels and misbelievers (who setting) fire to their houses had fled with their children and property toward Delhi, so that the whole country was deserted." Such was the Muslim plague that ravaged our country for a thousand years!

In deserted Panipat, Timur found ten thousand maunds of wheat stored in the fort. That fort has since been pulverized. His army encamped at a village Kanhi-gazin. "On the morrow," says Timur, "I ordered a plundering excursion against the palace of Jahan-numa, a fine building on top of a hill by the banks of the Yamuna." Timur's detachments "plundered every village they came to, killed the men and carried away all valuables and cattle."

Timur then invested Leni Fort situated between the Yamuna and an ancient Rajput canal dug from that river and brought to a town called Ferozabad. Ascribing the canal to Firozshah is sheer thievery. "Many of the Rajputs placed their wives and children in their houses and burned them. Then they rushed to battle. Other men of the garrison fought and were slain and a great many were taken prisoners." (Pg. 433, Vol. III, Elliot & Dowson)

"Before my final assault on Delhi," says Timur, "it was brought to my notice from the time of entering Hindusthan up to the present time, we had taken more than 100,000 Hindu prisoners. They were all in my camp. I asked my courtiers for advice about the prisoners, and they said that on the great day of battle these 100,000 prisoners could not be left with the baggage. It would be entirely opposed to the rules of war to set these idolators and foes of Islam at liberty. I found these words in accordance with the rules of war, and I directly gave my command for the Tawachis to proclaim throughout the camp that every man who had infidel prisoners was to put them to death and whoever neglected to do so should himself be executed and his property given to the informant. When this order became known to the ghazis of Islam, they drew their swords and put their prisoners to death. Maulana Naasiruddin Umar, a counsellor and man of learning, who, in all his life had never killed a sparrow, now, in execution of my order, slew with his sword fifteen idolatrous Hindus who were his captives." (Pg. 436, *ibid*).

[And to think that Indira Gandhi, wife of Feroz Khan who later changed his name to Gandhi by an affidavit at the advice of the apostle of 'truth' the older Gandhi, let go the 93,000 Pakistani marauders who had killed some 3 million Hindus of East Bengal and raped some 300,000 Hindu women; the act is even more preposterous when one discovers that all the Indian soldiers captured on the western front by Pakistan were murdered in captivity in contravention of the Geneva Convention! It must be mentioned here also that in the transportation of these nearly 100,000 Pakistani ruffians, who could not fight but fornicate, who could not face the enemy but flee, Catholic Bandarnaike's Sri Lanka had lent a hand. So had Turkey and Iran, by lending planes to Pakistan; but Indira Gandhi would not even lift a finger! A real Mussalmani could not do better! - Publisher]

This ghastly murder of Hindus before Timur's final battle for Delhi is a thing to remember and observe every year.

Mohammed Tughlak was then ruling Delhi. Timur's army encamped across the river Jumna and menaced the countryside. Skirmishes took place nearly every day. On 17th December, 1398 A.D. Timur's armies entered Delhi after finally defeating Mohammed Tughlak who ran out of one gate of Delhi while his commander Mallu Khan, ran out through another.

Timur celebrated his victory by holding a lavish court at which captive women were distributed for sexual gratification to drunken Muslim hoodlums. Christmas was approaching and Timur decided to celebrate it in right royal manner. A grandiose massacre seemed to be called for. The reasons which Timur gives (Pg. 445, *ibid*) as having led to that massacre are:

1. A party of fierce Turk soldiers assembled at one of the gates of Old Delhi looking for enjoyment, laid violent hands on some inhabitants.
2. Vicious alien Muslim ladies of Timur's harem expressed a wish to go into the city and see the palace of a thousand pillars (the same building that Timur, in his infinite ignorance, had ascribed to Mohammed Tughlak). The Muslim hooligans escorting these women in veil obviously indulged in lecherous mischief on the way.
3. A party of fierce Turks had been visiting every house in every land to extort money from the Hindus as ransom and reparations.
4. All Hindus with their wives and children who had flocked to Delhi from distant places in the wake of Timur's depredations were now being forced to leave their homes and collect at a central place like herded cattle. "For these several reasons a great number of fierce Turkish soldiers were in

the city.”

Timur gives graphic description (Pp. 446-447) of the ghastly scene that followed his high-handedness. “When the soldiers proceeded to apprehend the Hindus and gabrs, many drew their swords. The flames of strife were thus lit and spread through the whole city from Jahanpanah and Siri to Old Delhi, burning up all it touched. The savage Turks fell to killing and plundering. The Hindus set fire to their houses, burned their wives and children in them, rushed into the fight and were killed. The Hindus and gabrs showed much alacrity and boldness in fighting. On Thursday and all the night before Friday, nearly 15,000 Turks were engaged in slaying, plundering and destroying. When morning broke out on Friday, all my army, no longer under control, went off to the city and thought of nothing but killing, plundering and making prisoners. All that day, the sack was general (because that was a holy Muslim day to celebrate and what could be a greater celebration than slashing throats of infidels?). The following day, a Saturday, all passed in the same way and the spoil was so great that each man secured from 50 to 100 prisoners, men, women and children (and of course all their ornaments, bullion, gems and other jewelry). The other booty was immense in rubies, diamonds, garnets, pearls, gold and silver, ashrafis, tankas of gold and silver, vessels of gold and silver, brocades and silks of great value. Gold and silver ornaments of Hindu women were obtained in such quantities as to exceed all account. Excepting the Muslim quarter, the whole city was sacked. On the following day, Sunday, it was brought to my knowledge that a great number of Hindus had assembled in the Masjid-i-Jami of Old Delhi, carrying with them arms and provisions, and were preparing to defend themselves. Some of my people who had gone that way on business were wounded by them. I immediately ordered Amir Shah Malik and Ali Sultan Tawachi to clear the house of Allah from infidels and idolators. They accordingly attacked these infidels and put them to death. Old Delhi was plundered.”

This is a clear admission that Old Delhi and its so called Jama Masjid existed even 200 years before Shahjahan was born. How could Shahjahan then have built the Old Delhi in his life time? Timur also tells us unwittingly that the so called Jama Masjid was a Hindu temple; that is why the Hindus had collected there. They were not there to protect the precincts of a mosque! None of these structures were built by the Muslims, never mind how many times the idiotic historians of India repeat the falsehood!

Now follows another Muslim confession. The Muslims were ignorant of the building art. The massive and magnificent Hindu forts, palaces, temples and river ghats evoked wide-eyed wonder from the barbarous Muslim invaders. “I had determined to build a Masjid-i-Jami in Samarkand which should be without a rival in any country. So I ordered all Hindu builders and stone masons, artisans and clever mechanics, who were masters of their respective crafts, should be picked out from among the prisoners and set aside, and accordingly thousands of craftsmen were selected.”

Timur, like Mohammed Ghazni has, thus, left for us a clear record that far from Muslims designing and building forts, palaces, mosques and tombs in India, it was Hindu craftsmen and designers who had built all medieval monuments in Muslim lands from Afghanistan to Arabia. Thus, while there is no Muslim architecture in India, Hindu architecture traveled all over the Muslim lands. This necessitates immediate amendment of all Indian textbooks where they wax eloquent on the mythical ‘Indo-Saracenic architecture’.

After the three cities (Siri, Jahanpanah and Old Delhi) had been so thoroughly plundered that “my mind was no longer occupied with the destruction of the people of Delhi,” says Timur, “I took a ride round the cities. Siri is a round city. Its buildings are lofty. They are surrounded by fortifications, built of stone and bricks. Old Delhi also has a similar strong fort but it is larger than that of Siri. From Siri to Old Delhi, which is a considerable distance, runs a strong wall. Jahanpanah is situated in the midst of the inhabited city. The three cities have 30 gates, Jahanpanah has 13, Siri has 7; Old Delhi has 10.”

Timur was in Delhi for 15 days which he “passed in pleasure and enjoyment holding court and giving grand feast,” and of course slaughtering Hindus which is enjoined by the Koran. Mohammed Tughlak was in hiding all this time.

Seeing that there were no more Hindus to slaughter, Timur tells us, “I again drew my sword” to massacre Hindus in other parts of Hindusthan, seize their children and loot their wealth.

The real reason for Timur’s abrupt abandoning of Delhi is that the people around Baghdad were up in arms against his henchmen there. On his way back Timur raided Baghpat, Meerut, Haridwar, Jammu, Nagarkot and many other important towns slaughtering almost all Hindu residents, raping their women, converting their small children by slicing off their foreskins. The wounded Raja

of Jammu was on pain of torture forced to become a Mussalman. A cow was killed and he was forced to eat its flesh in company with other Muslim hoodlums. "When he had thus been received in the Muslim fold I ordered my surgeons to attend to his wounds." (Pg. 472)

Innumerable such Hindu Rajas and their subjects taken prisoner and bleeding from their wounds were in their physical agony tortured by the Muslims to augment the number of Muslims in the world. Timur took back with him immense wealth, murdered a huge number of Hindus, maimed and humiliated even a greater number. He was 63 years old at the time. On arrival in Baghdad he put down the revolt toward the end of February, 1399 A.D. He then planned to overrun Buddhist (China) But Allah wanted not and Timur breathed his last on February 18, 1405 A.D.

A few words on Timur's chronicles. Sir H.M. Elliot points out that in both Aim Talib's and Muhammad Afzal's manuscripts "Timur is made to record his own death. Muhammad Afzal, the later writer, makes Timur say, "I arrived at the village of Atrar and died", but Abu Talib is more specific. In his chronicle Timur says: "At night calling upon the name of Allah I lost my senses and resigned my pure soul to the Almighty" (Pg. 394)

While having its comic side, this little detail of how Timur is made to say that he lost consciousness and died, vindicates Sir H.M. Elliot's appraisal that Muslim chronicles are "an impudent and interested fraud."

Prior to his death Timur had, in 1402 A.D. on a request from Greece insultingly ordered the Turkish emperor, Bayazid to lift the siege of Constantinople. Enraged by this impertinence, Bayazid fell on Timur. But in the battle that ensued at Frijia in July 1402 A.D., Bayazid's army was routed. Bayazid was taken prisoner. He was put in fetters and confined to an iron cage like an animal. After this victory, Timur overran Egypt and massacred the people there and plundered their wealth.

Timur's beastly reign lasted for 36 years. He lies buried in Samarkand in an ancient Hindu palace. Inside his tomb on a wall is the royal emblem of the rising sun and a rampant lion. This figure is still known by its Sanskrit name mispronounced as 'Soor-Sadul'. The original Sanskrit phrase is 'Soorya-Shardul' meaning 'the Sun and the Lion'. The local people, ignorant of Sanskrit confess their ignorance of the term though they mechanically and unintelligibly repeat its name as Soor-Sadul.

The Maharashtra Jnankosh observes (P.T. 172, Vol. 15, Edition 1925) that in whichever town Timur stopped he used to sternly order the residents to surrender all their property. He then used to have them collected at a central place. From amongst them, he used to have skilled workmen, artisans and designers segregated. The rest he used to massacre and erect piles of their severed heads. This 'honorable' and time-worn Islamic practice was faithfully emulated by Timur's descendant Akbar nearly 150 years later.

19

Khizr Khan Another Butcher

After the departure of Timur, Delhi was left in a state of total devastation and desolation. A widespread famine was staring in the face. One could only see ghost-like emaciated men, women and children, some badly maimed and the rest dying of starvation, crawling and crouching for food.

But for these few wretched creatures, Delhi was deserted. Even before the advent of Timur, the Deccan, Bengal and Vijayanagar had broken loose from Delhi's suzerainty. And as soon as Timur left, Gujarat, Malwa and Jaunpur too became independent. The last three were powerful kingdoms. Only parts of Sind, Dipalpur, Multan and Lahore were controlled by Khizr Khan on behalf of Timur.

In Delhi, Nusrat Khan proclaimed himself sultan after Timur's departure in 1399 A.D. The titular king of the Tughlak dynasty, was still hiding in Gujarat along with his chief minister Mallu. Mallu was more venturesome than Tughlak and he led an assault against Nusrat. Nusrat fled to Mewat and later died.

Mallu was now the virtual ruler although theoretically he held power on behalf of the Tughlak sultan, Mohammed. But his power was limited to a small region around Delhi. When Mubarak Shah, an adopted son of the deceased Khwaja Jahan, succeeded as ruler of Jaunpur, Mallu marched against him but returned defeated.

In the mean time, the fugitive Tughlak, Sultan Mohammed, who had sought refuge at the local governor Muzaffar Shah's place, felt insulted and moved to Malwa at the invitation of Dilawar

Khan, the governor. It was in 1401 A.D. when Mallu discovered that ruling became quite impossible in view of the many revolts organized against him, Mallu invited the sultan to Delhi as the legitimate ruler.

Mallu now carried the sultan as a royal totem in his campaigns to subdue Kannauj and Jaunpur. However, in spite of the presence of the sultan on Mallu's side, Mallu was repulsed by his enemies. Mallu had now no use for a sultan who had no more any 'scare value'. The unwanted sultan decided to camp in Jaun-pur and live off the wealth of the local Hindu population there.

In the meantime, Mallu at his end, raided Gwalior and Etawa. Brahm Deo of Gwalior defeated Mallu in December, 1402 A.D. and again at Dholpur the very next year. At Etawa, the Hindu ruler Rai Sarwar, aided by the rulers of Gwalior and Jalhar sent the Muslim raider scurrying back to Delhi. Once again they had foiled the Muslim game of exploiting Hindu principalities.

Mallu even laid siege to Kannauj to dislodge the Tughlak sultan from there and substitute himself on the throne. But even this plan did not succeed. Mallu now marched against Khizr Khan. Khizr Khan defeated Mallu at a town, also known as Ayodhya, not far from Multan. Mallu's head was sent to be hung at Fatehpur.

Delhi was without a ruler. Mohammed Tughlak returned from Kannauj to occupy the empty throne of Delhi. Daulat Khan, an Afghan, used to wield all ceremonial authority on behalf of the Tughlak sultan. Khizr Khan now saw no reason why he should remain confined to the Punjab when he too could lay his claim on Delhi. Khizr Khan came very near to seizing Delhi twice but was staved off. Sultan Mohammed Tughlak died in February, 1413 A.D. after a token eight-year-old reign. All his life he had been hunted and driven out of his capital, more than once by his own chief minister and then by others. That was the end of the Tughlak dynasty.

After the death of the last Tughlak king, Daulat Khan the Afghan ruled for about a year. He was besieged, captured and imprisoned by Khizr Khan. Thus Delhi passed on to another Muslim dynasty, the Sayyids. Khizr Khan was the first Sayyid ruler. He ascended the throne in 1414 A.D. Khizr Khan had ransacked Rohtak and laid waste Sambal immediately before he ascended the throne.

Yahya bin Ahmed Sirhindi a flattering chronicler in his *Tarikh-i-Mubarak Shahi* described Khizr Khan as a descendant of the prophet Mohammed. For this statement, he quotes from one Saint Jalaluddin Bukhari. Be that as it may, Khizr Khan continued to wield power in Delhi ostensibly on behalf of Timur's son Shah Rukh. But in actual terms that power meant very little, now that Delhi was reduced to a desert, denuded of wealth and industry. In his chronicle, Yahya tells us: "The people of the city, by force of late events, had become impoverished" (Pg. 46, Vol. IV, Elliot & Dowson). Hindusthan now began to be fleeced under the Sayyids. In the wake of appalling Muslim atrocities, Rai Har Singh withdrew to Anwala mountains. The residents of Khur, Kampila, Sakima and Badham were plundered.

Etawa, Gwalior, Soori, Chandawar and Jaleshwar were raided by other Muslim gangs. Killing, conversion and rape of Hindu women went on full swing. Many were taken to the slave markets of Arabia.

Jaleshwar was a Hindu town famed for its temple of Shiva. The town was wrested from the Hindu ruler and annexed by Khizr Khan. Khizr Khan conferred the Hindu cities of Firozpur and Sirhind on his own son Malikus Shark Malik Mubarak.

Under orders from Khizr Khan, Tajul Mulk raided and plundered Bayana and Gwalior in 1416 A.D. This was in keeping with the notorious Muslim practice of conducting at least one predatory raid (or ghazzua) on Hindus every year.

In 1417 A.D. a Hindu ruler Tughan Rai challenged the Muslim ruler. He slew Malik Sadhu and besieged the fort of Sirhind, then under Muslim occupation. Khizr Khan sent an army which plundered and ravaged the Hindus of Bail.

In 1418 A.D. another brave Hindu ruler, Har Singh of Katehr revolted. For five days the Muslims under Tajul Mulk ravaged the defenseless countryside.

Hindu orthodoxy in its idealism believed in evolving supermen and to that end allowed the lesser ones to fall by the wayside. Dedicated to the ideal of raising a mere human to godhood, evolutionary Hinduism suffered its ranks to go depleted without so much as the batting of an eyelid. Hinduism is therefore a way of life. Standing in a class by itself Hinduism cannot be compared to the dogmatic, personality-centered creed like Islam and Christianity which care more for numerical allegiance and hardly anything besides.

Hinduism's emphasis on quality and contempt and neglect of numbers, however, proved to be its greatest handicap in the face of Muslim aggression which quickly swelled its ranks through

terror and torture. Bewildered, Hinduism almost floundered. Hinduism could have successfully overcome the threat of Islam only if it would have not only welcomed and re-absorbed Hindu converts but also converted to Hinduism 10 alien Muslims for every Hindu converted by the aggressors and *pressed its attacks home to the Arab lands from where nomadic Muslim miscreants fanned out like locust swarms to torment the world with their atrocities.*

Tajul Mulk fell back to loot; he ravaged Badaun and Bajlana and proceeded to Etawa. He besieged Rai Sarwar. But Tajul Mulk was repulsed and he staggered back.

In 1419 A.D. Khizr Khan himself undertook an expedition against the Hindu kingdom of Katehr. On the way he looted Kol (now known as Aligarh), Rahab and Sambhal. What is euphemistically called Muslim rule was thus a long tale of robbery and rape, murder and mayhem, killing and conversion.

A Muslim gang leader, Muhabbat Khan, had set himself up as the independent ruler of Badaun. That irked Khizr Khan. He proceeded against him. On the way, Khizr ransacked the Hindu town of Pattiali. Badaun was besieged; six months elapsed but Badaun did not surrender. Khizr Khan had to withdraw in a hurry to Delhi where safety of his throne was endangered. Kiwam Khan, Ikhti-yar Khan and several other officers who had laid plots against Khizr were captured and tortured to death.

Hardly had (his revolt been put down, another group of Muslims defied Khizr Khan. Sarang Khan and Khwaja Ali Indarabi were the ringleaders. The contending Muslim force* of Delhi and of the Muslim rebels in the Punjab between them, pulverized the Hindus of Bajwara, Jalandhar, Sirhind, Tarsari and Rupar by raids.

Without succeeding to suppress the revolt, Khizr Khan had to return to Delhi. He sent Tajul Mulk to subdue Rai Sarwar who was then rallying patriotic Hindu forces to liberate Delhi from alien control.

Tajul Mulk's forces swept through Baran and Kol (today's Aligarh) and then advanced into Etawah and there destroyed a village of Delhi. Unable to defeat Rai Sarwar's army Tajul Mulk, in traditional Islamic fashion, ravaged the surrounding defenseless areas. Tajul Mulk then entered another Hindu kingdom, Katehr.

Another revolt now broke out in the Punjab. Tughan Rai's besieged Sirhind fort overran Mansurpur and Bail. The Delhi sultan's army returned as usual without having confronted the enemy. However, Malik Khairuddin and Majlis-i-Ali Zirak Khan collected a lot of booty from Ludhiana and surrounding area. The sultan's army was unequal to face the combined armies of Tughan Rai and Jas-rath Khokar.

In accordance with the notorious Muslim tradition of making annual inroads into prosperous Hindu kingdoms, Khizr Khan marched in 1421 A.D. against Bahadur Nahir, the leader of the Mewatti tribe. Khizr Khan's gangman Tajul Mulk died abruptly on January 13, 1421 A.D. Khizr Khan invested Gwalior fort and overran the country. Khizr returned to Delhi after that and died on May 15, 1421 A.D. Thus died the founder of the Sayyid dynasty.

Khizr was succeeded by his son, Mubarak Shah. Mubarak Shah faced a serious challenge from the Hindu ruler Jasrath Khokar. Khokar had inflicted a crushing defeat on Sultan Ali, who called himself the ruler of Kashmir and had the impudence of menacing the Hindus of Thatta. Sultan Ali was taken prisoner and his army was annihilated. Learning of the death of Khizr Khan, Jasrath crossed the Beas and the Sutlej and took on the two neo-converts, Rai Ka-maluddin Mian of Talwandi and Rai Firoz. The neo-converts fled for their lives. Jasrath brought under his control the country surrounding Ludhiana, Rupar and Jalandhar. Zirak Khan was forced to capitulate and hand over the fort of Jalandhar. Zirak had made a plan to kidnap the son of Tughan Rai, a friend of Jasrath Khokar and take the son to Delhi as a hostage. Informed of this perfidy, Jasrath, who was camping on the river Beni, three miles from the Jalandhar fort, had Zirak Khan arrested. He was carried away to Ludhiana as a prisoner.

Jasrath was a brave Hindu chieftain, a lion of the Punjab and Sindh, whose memory the Hindus must honor. Malik Sultan Shah Lodi, who was then in-charge of the fort of Ludhiana, was shivering at the thought of Jasrath Khokar's possible attack on the fort. He sent frantic appeals for help to Sultan Mubarak in Delhi.

Sultan Mubarak left with his army in July, 1421 A.D. The two armies faced each other in torrential rain across the river near Ludhiana. All available boats had already been commandeered by Jasrath leaving none for the Muslim sultan. Running engagements were fought at Kabulpur, Rupar, Jalandhar, Bhowa and Tekhar in the hills. Rai Bhim, the Hindu ruler of Jammu was forced

to guide the sultan's army against Jusrath. Jusrath's stronghold Tekhar could not be reduced by the sultan but he did lay waste the surrounding region and retreated to Lahore.

How everything in the fair land of Hindusthan was successfully mowed down in seven hundred years of destructive Muslim assaults can be judged from Yahya bin Ahmed's typical description: "In December 1421, the Sultan entered the ruined city of Lahore, in which no living thing except the owl of ill omen had its abode. The Sultan stayed there for a month repairing the fort and the gates." (Pg. 56, Vol. IV, Elliot & Dowson) Despite this clearcut reference to the Lahore fort, over a hundred years later Jehangir, whose chronicle, the *Jehangirnama*, is a bundle of the choicest falsehoods from the beginning to the end, has the cheek to mention in passing that he "entered that fort of Lahore which was built by my father (Akbar)." But never mind, the dilettante historians of India and Europe accept such falsehoods as truths. This has to be rectified.

Lahore's ancient Hindu name was Lohapur. Its fort is identical in design, workmanship and material of construction with the Red Forts of Delhi and Agra. In the golden age of Hindu military prowess, Hindus had built a chain of such forts from distant Kabul, Ghazni, Peshawar, Rawalpindi and Lahore to the southernmost tip of the Indian peninsula. The names of some of these forts ransacked or destroyed during the 1000-year-long Muslim raids (or ghazzuas) such as Attock, Benares, Mankot, Kot Kachhwaha, Umarmkot (Delhi's Red Fort) remain written in indelible Hindu blood.

The brave Jusrath followed close on the heels of Mubarak and laid siege to the Lahore fort. For 35 days Jusrath led sorties against the Muslims holed up in Lahore and slaughtered their armies. On his rear, Bhim, the despicable Hindu ally of the Muslims, menaced Jusrath's garrison at Kalanor. Jusrath was more than a match to either. Bhim was defeated and so was the sultan who fled to Delhi.

To replenish his dwindling treasury, Mubarak undertook his annual 'ghaz-zua' or raid on the Hindu population. Chronicler Yahya says: "In 1423 A.D. the sultan crossed the Ganga (river) and attacked the country of the Rathors putting many Hindus to the sword."

Soon thereafter Jusrath squared accounts with Bhim, the despicable Hindu ally of the Muslims. Bhim was killed by his men. Bhim's Hindu army was glad at the death of their treasonous chief. They all joined Jusrath's forces. At a dark hour when Hindusthan was being menaced on all sides by Muslim armies, Jusrath shone like a beacon of bravery.

While sultan Mubarak sat cowering in Delhi, news came that Shaikh Ali descended on Bhakkar and Siwisthan with a large Muslim army. Alp Khan of Dhar advanced toward Gwalior with a view to capturing Delhi later. The ruler of Gwalior found himself menaced by two Muslim devils at the same time, one from the north and the other from the south. But sultan Mubarak had not gone farther than Bayana and news came that there was a revolt. The son of Aulad Khan, the ruler of Bayana had just slaughtered his father and it was in their fort that Mubarak's army was supposed to be garrisoned. The sultan had to by pass Bayana in order to proceed toward Gwalior. Gwalior was thus ravaged both by Mubarak as well as Alp Khan. Then they retreated each in his own direction. The chronicler Yahya tells us honestly that the two Muslims patched up their quarrels "considering that both parties were Mussalmans . . . The sultan remained encamped on the Chambal bank for some time levying revenue and taxes on the infidel Hindus of the neighborhood according to old Islamic custom." (Pg. 60, *ibid*)

In 1424 A.D. Mubarak attacked the kingdom of Rai Har Singh of Katehr. In keeping with Muslim treachery and Hindu stupidity, Rai Har Singh was lured as a guest to the Muslim court and detained. A huge ransom was demanded for his release. However, the brave Katehr leaders called Mubarak's bluff by massing their army to counter the Muslim menace. The sultan had no way but to release Har Singh. Mubarak then proceeded to Kannauj for loot, but there was a terrible famine at Kannauj at the time. Mubarak then changed his course and went toward Mewat and laid waste the countryside. But the brave Mewati garrison in the fort of Jahra cracked down on Mubarak's forces and sent him scurrying to Delhi. There Mubarak drowned his bitter experience in 'relaxation and pleasure'.

After the defeat in Mewat, Mubarak tried again. He attacked Mewat in 1425 A.D. This time, instead of confronting the Hindu army, Mubarak deployed his usual Mohammedan technique of ravaging the defenseless countryside. The regions of Andwar and Alwar were devastated. Two Hindu heroes, Kaddu and Jallu, grandsons of Bahadur Nahir chased the sultan away. Mubarak returned home after a shameful reception that he had to give to Kaddu after his defeat.

Surprisingly, all his defeats are described as victories in Muslim chronicles. One needs to be very very careful in going through their chronicles and read between the lines in order to discover

the truth.

After two consecutive defeats at Mewat, in 1425 and 1426 A.D., Mubarak attacked the Muslim kingdom of Bayana, where the ruler had revolted. Here, Mubarak won, he captured the fort at Bayana and it was handed over to Mubarak's nominee Muqbil and 'Sikri' known today as Fatehpur was entrusted to Malik Khairuddin Tuhfa." (Pg. 62, Vol. IV, Elliot & Dowson)

One needs to note that the chronicler Yahya mentions Fatehpur Sikri in his notes. Akbar was born some 100 years after that. But the idiotic historians, both of Europe and India, shamelessly continue to tell us that it was Akbar who had built the city of Fatehpur Sikri, between the years of 1570 and 1585 A.D.

Things happened rapidly in Delhi then. Mohammad Khan escaped from Delhi court. He captured Bayana and Fatehpur Sikri from Khairuddin. The whole realm was now in revolt against Mubarak. Ibrahim Sharki marched on Kalpi. His brother Mukhtass ravaged Ktawah, Mubarak himself plundered

Haroli and Atroll. What followed was a Muslim free-for-all and the Hindus suffered for no reason.

The sultan took a holiday and drowned himself in wine and women. But not for too long. News came that Jusrath had won over a huge territory in the Punjab including Kalanor, Jalandhar, Kangra and Lahore. Bayana was on revolt once again.

In 1431-32 A.D. Jusrath launched another campaign against Mubarak. Malik Sikandar who came to oppose, was taken prisoner. Shaikh Ali launched an attack against the sultan's forces at Multan. This Shaikh Ali was a Hindu converted by force to Islam. Apparently, he wanted to take his revenge against the Muslims. He captured the Tulamba fort. The Muslim chronicler ruefully writes: "All the Mussalmans became the prisoners of unclean ruthless infidels."

Simultaneous revolts broke out in Bayana, Gwalior and Samana in the Punjab. The distracted sultan sent an army to suppress the revolts under Malik Allahdad. Jusrath Khokar pounced upon Allahdad and trounced him. The sultan himself undertook to plunder Mewat once again for he needed the money. Gwalior and Etawah too were ravaged.

Shaikh ali, the repentant neo-convert had not finished with the Muslim as yet. He went on capturing one center after another of Muslim power. He was OUT to redeem his lost Hindu faith. Malik Yusuf and Malik Ismail, who commanded the Lahore Muslim garrison, left in terror. Shaikh Ali sent a force in pursuit. Many fell to the sword of the pursuers. Yahya bin Ahmed sadly comments in his Tarikh-i-Mubarak: "Shaikh Ali had no better occupation than to lay waste the seats of Islam and to make Mussalmans captive." (Pg. 76, Vol. IV, Elliot & Dowson)

Death of Mubarak

It was a Friday, January 19, 1434 A.D. Mubarak was at his namaz prayers. Miran Sadr removed the amirs on guard. Some Hindu horsemen rode in and chopped Mubarak's head off. No one came to his help. Sadharun Kangru stood with his party outside to prevent any attempt at Mubarak's rescue. Mubarak thus 'ruled' from Delhi a total of 13 years, 3 months and 16 days. He was succeeded by Khizr Khan's grandson, Mohammed Shah.

Bayana, Amroha, Namaul, Kuhram and some areas of the Doab had to be restored to the Hindus headed by Sidhu Pal. When Renu, a Hindu went to take Charge of the Bayana fort, he was treacherously set upon and killed. His head was suspended at the gate of the fort.

Yahya bin Ahmed in typical Muslim style calls all Hindus as "vile, filthy infidels." Other Muslim chroniclers use more colorful terms such as dogs, thieves, robbers, wretches, etc. That a band of fornication-prone camel drivers should describe the Hindus as dogs in their own country and write cock and bull stories of 'victories' when in reality they were 'defeats' is the height of insolence. And accepting such chronicles as the ultimate truth by our historians is the height of asininity.

On August 14, 1434 A.D. Sarwarul Mulk attempted to murder the sultan but instead he himself was set upon by the sultan's men and hacked to pieces. Mohammed Shah started a cleaning operation. He attacked Sidhu Pal. He died fighting. Sadharun Kangru was captured and slain. Malik Hushyar and Mubarak Kotwal were beheaded in front of the Red Fort. Feeling somewhat secure, Mohammed Shah of the Sayyid dynasty, marched to Multan but he had to return prematurely to visit some tombs.

In 1436 A.D. sultan Mohammed Shah now set out against Samana. He ravaged Samana and then returned to Delhi. There the sultan "gave himself up to indulgence and neglect. All men's heads

were crazy and every heart was anxious."

Seeing the sultan engaged in lechery, the Khilji sultan Mohammed of Malwa set out to capture Delhi. He was met on the way by the Delhi army commander Bahlol Lodi, an Afghan. Bahlol Lodi later usurped the throne of the Sayyids. While the two armies of sultan Mohammed of Malwa and that of Bahlol Lodi were engaged in a series of campaigns, sultan Ahmed Shah of Gujarat marched against the Khilji capital of Mandu. Mohammed Khilji patched up a peace and hastened back. In utter disregard of the terms, Bahlol Lodi pursued Mohammed and captured his baggage. This treachery of Bahlol's enhanced his respect in the Delhi court. The sultan was constrained to cede as fief Dipalpur and Lahore to Bahlol. The whole of Punjab then was under Jasrath Khokar and Bahlol thought of striking a deal with Jasrath. Assured by Jasrath, Bahlol marched against the sultan Mohammed. The sultan was weighed down by cares or perhaps poisoned, died in 1445 A.D. after a short reign of ten years and a few months.

The dead sultan's son Allauddin was raised to the throne. Soon after Allauddin set out on his first 'ghazzua' expedition to loot Hindu homes. The Muslim king of Jaunpur was on the march to Delhi and Allauddin had to return. In 1447 A.D. Allauddin set out to plunder Badaun and the surrounding region. The chief minister Hisam Khan fell out with Allauddin and he joined hands with Bahlol. Bahlol came down with a large army and forced Allauddin to abdicate. Soon after abdication, Allauddin died and with him died the Sayyid dynasty. Allauddin's rule lasted eight years and a few months. With Bahlol Lodi started the Afghan dynasty of the Lodis.

20

Bahlol Lodi Satan of Delhi

In the dynastic succession of alien invaders to the medieval Delhi sultanate, the Lodis added a new dimension to the villainy of the Sayyids. Bahlol was the founder of the sadist Lodi sultans of Delhi who continued the tradition of perpetrating horrid cruelties in the name of Islam.

There are many communalists and political hypocrites who do not wish the 20th century Muslims well. And there are some well-meaning but misguided patriots who believe in glossing over and even glorifying the torture and tyranny of the 1000-year-long Muslim misrule in India. A lot of confused and wishful thinking constitutes the tangle of their dogmas.

To such people we should first like to define what is history. History is a factually and chronologically accurate account of a country's past. As such, it has no scope for motivated myths or communal and political dilution. History is regarded as a subject of primary importance in school curricula all the world over precisely so that humanity may progress by avoiding the faults of previous generations. This very important aim is defeated if history is sought to be debased by communally and politically motivated myths.

To those who would still want to adulterate history we would like to ask if there is any limit to such falsification. If a particular community would like the names of Shivaji, Rana Pratap and Guru Gobind Singh to be completely deleted from Indian history, will the historians oblige? And what is the guarantee that that would be their very last demand? And if history is sullied in this manner, it no longer remains history. Communalists and political hypocrites should, therefore, not be allowed to manhandle history. History is truth, the whole truth and nothing but the truth, while communalism and politics constitute nothing but falsehood. History, therefore, needs to be protected first and foremost from these two kinds of people.

A true story of how a historian exposed and debunked such attempts has come our way. We are told that a former Maharashtra State Education Minister once convened a conference of eminent educationists and delivered to them a political homily on the need to write history in a manner conducive to communal harmony - whatever that may mean. Most of the invitees were professors and teachers from Government-aided schools or other institutions. With fawning gestures and forged smiles they all nodded agreement with the Minister's profound words of secular wisdom.

Among the invitees there were some high-ups of private historical bodies. Two of them kept dubiously silent and non-communicative. Feeling ill at ease the Minister asked them if they disagreed with his very 'reasonable' and what he considered an unobjectionable stand.

Of the two who had observed a stoic silence, one told the Minister point blank that history was history and it could not be diluted, adulterated or twisted to serve as an handmaid of politics. Somewhat taken aback that his proposition was after all not as universally acceptable as he had expected, the

Minister turned to the other dissenting historian. Somewhat hesitantly, the other historian replied that the Minister's demand was not quite impossible or unreasonable. History could certainly be written the way the Government of the day wanted. Such a thing has happened throughout the ages.

Overjoyed at the unexpected support he got from an 'independent' historian whose silence had appeared ominous, the Minister requested him to say a few words of guidance to the assembled teachers and professors of history.

The historian began: "Ladies and Gentlemen, if the government wants you to write or teach history in a manner that should bring about 'communal harmony' that should not at all be difficult. I shall give you a practical example. If you are to describe the incident in which Shivaji outwitted, overpowered and assassinated the murderous Afzal Khan, tell your readers or students that Afzal Khan's father and Shivaji's father were the best of friends because they were very solicitous about communal harmony. When their sons grew up, both fathers were anxious that they should meet at the earliest so that the traditional family friendship may continue unabated. Shivaji agreed to play host. Having been told that Afzal Khan was rather hefty and robust, Shivaji who happened to be somewhat prankish, wore a tiger claw to tickle Afzal Khan with and have some roaring fun at their first meeting. The two met in a ceremonial shamiana. Being close friends and conscious of their role as leaders of two communities, they met in a close embrace. Shivaji, mischievous as he was, tickled and tickled Afzal Khan. The latter roared and roared with laughter at the cordiality of their first meeting. But being bulky, the excitement of such surpassing communal harmony gave poor Afzal Khan a heart-stroke and he dropped dead in a heap. Shivaji had him ceremoniously buried. And, therefore, ladies and gentlemen, Afzal Khan's grave and for that matter, every Muslim grave in India is a symbol of communal harmony. This is how history could be and should be - if the government so wishes - written."

The Minister looked flabbergasted. Not knowing what to say he dissolved the meeting. Readers would perhaps realize the absurdity of this kind of approach to history so succinctly expressed by that historian.

In our view a more sane, more truthful, more practical, more sensible and more effective way of using history for communal harmony is to tell the public the unalloyed truth as it had happened. And if something shameful and barbaric has taken place, tell the public to take care to see that such misery is not repeated. This exactly is the idea in including history in the school curriculum. If it is allowed to be alloyed, debased and adulterated, it should be deemed to be a course *à la* Arabian Nights and not history.

It is in this light that we intend to place before the reader the story of Bahlol Lodi's usurpation of the Delhi throne. At the very outset, the reader may realize that as a general rule a usurper is never a good ruler. One who is ready to inflict torture and misery to grab the throne unleashes it all the more when he ascends it and wields despotic power. It is such rules and deductions that need to be taught when studying history, to correct erring humanity.

Malik Bahlol Lodi was the nephew of Sultan Shah Lodi alias Islam Khan, a grandee during the reign of the Sayyid dynasty. Succeeding to Islam Khan's title after his death, Bahlol became governor of Sirhind. It could also be that he murdered his uncle because that was a tradition with these aliens. Niamatulla, the author of the chronicle *Tarikh-i-Khan Jahan Lodi*, tells us that Bahlol established his authority as governor of Sirhind firmly. This means that he unleashed terror and torture.

That Bahlol Lodi was a usurper even of his uncle's fief is apparent from the fact that Islam Khan's own son, Kutb Khan, left high and dry, repaired to Delhi and sought sultan Mohammed's intercession to oust Bahlol and regain his father's lands.

The Delhi sultan sent a strong force under the command of Hisam Khan alias Haji Shudani. A fierce battle was fought at Karra. The Delhi army staggered back Bahlol had the clear indication that the Delhi sultanate was indeed within his reach.

Bahlol's father and grandfather were traders. They did a roaring business selling asses, horses, mules to gangs of alien Muslim marauders who invaded India. In exchange they received slaves, women and plundered wealth from India which again they bartered away at great profit. This hereditary skill in horse-trading stood Bahlol in good stead in his bid for the Delhi throne.

To get closer to his potential prey, Bahlol wrote to the sultan in Delhi accusing the defeated Hisam Khan of maladministration and depravity. At the same time Bahlol swore by his own sincerity for the good of the sultan, in that letter Bahlol demanded that Hisam Khan be deposed and Hamid Khan be hired instead. Sultan Mohammed did not want to offend Bahlol and thus provide him with a pretext to usurp his own tottering throne. The sultan went a step further. He murdered Hisam

Khan and hired Hamid Khan as the chief minister.

With his henchman Hamid as the wazir, Bahlol brought in a whole lot of Lodi kinsmen swarming to Delhi and had them put in positions of power. The noose around the neck of the Sayyid sultan was about to be tightened. Bahlol started waging wars around, in the name of the sultan of course. He became immensely rich and powerful.

Bahlol's first victim was Mohammed Khilji of Malwa who ruled over Hansi, Nagor and the area called Hissar Firoza. The Khilji was defeated. Conscious of the growing power of Bahlol, the trembling sultan had to put up a pretense of condescending appreciation. He knighted Bahlol; he became now known as Khan Khanan.

The Lodis were quick to take the cue. In rapid succession they made themselves masters of Lahore, Dipalpur, Sanam, Hissar Firoza and other areas in total disregard of the sultan's remonstrance. Once they felt strong enough to take on the sultan, the Lodis set up an open revolt and besieged the sultan in his own palace in Delhi. However, Bahlol lifted the siege and moved to Sirhind where he declared himself king.

About this time sultan Mohammed died. His son Allauddin became the king. The new sultan's writ did not run very far from Delhi. The country around was ruled by different Muslim gang-leaders. A few Hindu pockets still retained their independence like the principality of Rai Pratap consisting of Bhuigav, Pattiali and Kampil. But ever since Muslim invasion began all purposeful administration came to an end. In the ruthless grind of unnecessary intrigue, incessant treachery, non-stop incursions and a nauseating atmosphere of vice, mere survival was a day to day problem both for the individual as well as for the principality.

Allauddin himself was very shaky in view of Bahlol's overall increase in power. He consulted Kutb Khan and Rai Pratap. Both advised him to put Hamid Khan in prison and then to kill him. Hamid was indeed put behind bars. Order was issued for his death but the executioners were bribed by Hamid's brothers and Hamid finally escaped. A number of courtiers joined hands with Hamid Khan.

The sultan was gone to Badaun. He now hesitated to return to Delhi. Hamid Khan who re-became the chief minister was now an open enemy and Allauddin waited for the rainy season to subside before he could send an army to subdue Hamid Khan. In the confusion, Bahlol perceived another chance to grab power in Delhi. However, Bahlol had tried twice before and had failed and so this time he was more prudent in the matter of grabbing power. Instead of declaring open war to dislodge Hamid Khan from Delhi, Bahlol acted as a friend to his intended prey. He sought and received permission from Hamid Khan to live inside Delhi city limits.

Thereafter, Bahlol used to call on Hamid Khan quite often. On one occasion while Bahlol was being treated to a feast inside, Bahlol's Afghan supporters, in accordance with secret instruction they had received earlier, beat up the guards and forced their way while shouting that they were as much the servants of Hamid Khan as Bahlol and therefore could not remain waiting outside.

Flattered by this Hamid Khan admitted all the Afghans inside and the Afghans stationed themselves two each near every attendant of Hamid Khan. As soon as the guests were gone after the banquet and Hamid Khan's men retired, "Kutb Khan Lodi drew forth a chain from his bosom and laid it before Hamid Khan and said, 'The best thing for you will be to retire from public life. As I have eaten your salt, I do not intend to put you to death.' Hamid Khan was then seized and put under arrest." (From Niamatullah's *Tarikh-i-Khan Jahan Lodi*)

Immediately thereafter, on April 19, 1451 A.D. Bahlol proclaimed himself sultan of Delhi and thus founded the Lodi dynasty. A few days later, Bahlol wrote a letter to Allauddin, who was still at Badaun, advising him to go on staying there and not think of returning to Delhi. The helpless Allauddin sent a formal acknowledgment of the letter and thanked Bahlol for his mercy.

Such an arrangement, however, could not last long. Each was looking for an opportunity to overpower the other. Allauddin's nobles, discriminated against by Bahlol, invited Sultan Mahmud of Jaunpur to make war against Bahlol. Bahlol was away at Dipalpur at the time suduing rebellion. It was well-known that Mahmud of Jaunpur was looking for an excuse to grab Delhi. When Mahmud marched toward Delhi, Bahlol rushed from Dipalpur toward Delhi. A battle was fought at Narela, about 20 miles from Delhi. Mahmud retreated to Jaunpur and his commander Fateh Khan was taken prisoner by Lodi.

Bahlol Lodi now became more confident. He attacked Mewat. The ruler Ahmed Khan Mewatti submitted. Seven of his districts were annexed by Bahlol. Ahmed Khan's uncle Mubarak Khan was kept as a hostage at the Delhi court. Darya Khan Lodi, who had earlier abandoned Bahlol to join

hands with Mahmud of Jaunpur was deprived of seven districts by Bahlol. Bahlol seemed to have a weakness for the digit seven! Rai Pratap was acknowledged as the ruler of Bhuigav. Kutb Khan, the ruler of the Rupri fort, seems to have been left alone by Bahlol.

Bahlol then marched toward Etawah ruled by one Mohammed Sharki, a notorious womanizer. Sharki was so emasculated by constant dissipation that the charge of the army was taken over by an Amazonian woman of the harem called Malika Jahan. The army rallied to fight Bahlol. Bahlol had to compromise. Sharki died soon after.

Bahlol now faced a threat in his own harem. Bahlol's sweetheart Shams Khatun wanted Bahlol to liberate Shams Khatun's brother Kutb Khan who was languishing in a dungeon in Jaunpur. A reluctant Bahlol took to the field with his army. In the confrontation, Bahlol's men captured Jalal Khan, a brother of the ruler of Jaunpur. Bahlol demanded release of Kutb Khan in exchange for Jalal Khan's release. The Jaunpur ruler Mohameed Shah was slain and his brother Hu-sain Khan became the new king. He made peace with Bahlol Lodi and they exchanged their prisoners and hostages. In this Islamic confusion and turmoil, the brave Rai Kama managed to oust the Muslim usurper Ima Khan and resume control of his kingdom Shamsabad.

The two Muslim sultanates of Jaunpur and Delhi, which by a treaty professed reconciliation, started conspiring against each other. Bahlol Lodi's henchmen Kutb Khan and Darya Khan murdered Narsingh Deo, the son of Rai Pratap to spite the Hindu king. A number of Delhi courtiers now left Bahlol and joined hands with the sultan of Jaunpur. Rai Pratap was among them. Bahlol Lodi hastily returned to Delhi, collected his forces and left for Multan where a rebellion was brewing. The Jaunpur sultan found a great opportunity to seize Delhi in the absence of Bahlol Lodi from the capital. The Jaunpur sultan set out with his army to occupy Delhi. The receipt of this news made Bahlol turn back. He gave up his efforts to subdue the rebellion in Multan and marched rapidly to reach Delhi. A terrible fight ensued between the armies of Delhi and Jaunpur. After much slaughter a treaty was signed confining each army to its kingdom for the next three years.

Keeping cool for three long years was too much for Bahlol. He wanted to circumvent the treaty. Bahlol attacked Jaunpur sultan's ally Ahmed Khan Mewati, the ruler of Mewat. Wanton destruction of Hindu property, desecration of Hindu temples and slaughter of Hindu men, women and children started. Another Ahmed Khan, the son of Yusuf Khan Jalwani, governor of Bayana, joined hands with the sultan Husain of Jaunpur and rebelled against Bahlol Lodi.

As soon as the three year period was over, the Jaunpur sultan attacked Bahlol Lodi. The battle took place at Bhatwada. But after a few clashes the two sides signed a treaty and the two armies returned to their headquarters.

Sultan Husain of Jaunpur tried once again to capture Delhi. This time the battle took place at Serai Lashkar. It ended in a stalemate and a peace treaty was signed like before.

About this time, the sultan of Badaun died. Sultan Husain of Jaunpur went to Badaun ostensibly for the funeral but captured that kingdom along with the harem of the deceased sultan. Sultan Hasan of Jaunpur now felt strong enough for a final showdown with Delhi.

Sultan Hasan marched on to Delhi. On his way, he occupied Sambhar and there he gathered a large army which boosted considerably his own army. In the ensuing protracted fighting the Jaunpur armies gave a better account of themselves. But nevertheless, Bahlol annexed Kampil, Pattiali, Sakit, Kol and Jalai regions. Its Hindu residents were forced once again to pay usurious sums to the new sultan. The Jaunpur sultan was pursued from place to place. Near Rapri, the Jaunpur sultan took a stand but the wily Bahlol did not want a fight. They agreed to respect each other's new boundaries.

But the treaty did not last long, the words pledged on the Koran did not matter and a new fight broke out between the sultan of Jaunpur and Bahlol Lodi. Bahlol won in this skirmish as well. Jaunpur sultan Husain fled for his life. Hurriedly he crossed the Jumna river. In the confusion a number of his harem-women and children drowned. Misfortune had overtaken Husain. A brave Hindu tribe called Bahaduriyas attacked Husain and his rag tag army. He sought better with the Hindu king, Raja Karan Singh but he refused to give shelter to a rotten man like Husain. Karan Singh chased him away to Kalpi.

There were a series of fights and finally Bahlol took over Jaunpur and placed one of his henchmen as its governor. Bahlol attacked Dholpur and demanded several maunds of gold from the Hindu ruler to stop the carnage. He did the same thing to the Muslim ruler of Bari. The Muslim ruler raised the gold from the Hindu residents and paid Bahlol. Bahlol then went to Allahpur and ravaged that area too. It was only after Allahpur that Bahlol returned to Delhi for some rest and relaxation.

Bahlol Lodi died in 1488 A.D. after a reign of 38 years 8 months and 8 days. Shortly before his death he had attacked Gwalior and Etawah. He distributed his kingdom among his sons and relatives. Jaunpur was conferred on his son Barbak Khan. Karra and Manikpur were given to Alam Khan. Bahraich was in the possession of a nephew Shahzada Mohammed Farmuli alias Kala Pahad (or Black Mountain). Lucknow and Kalpi were controlled by Azam Humayun. Badaun was allotted to Khan Jahan and Delhi with several neighboring districts was conferred on his son Prince Nizam Shah.

The parcelling out of Hindu territory among alien marauders shows how the ravage of Hindusthan was doubled and quadrupled under multiple regimes, sprouting as though through magic seeds, generation after generation.

Bahlols reign illustrates how the tenures of medieval Muslim potentates in India constituted an unending orgy of violence, plunder, aggrandizement and desecration unrelieved by any thought for ensuring justice or orderly life.

21

Sikandar Lodi The Half-Caste Butcher

If any gradation is at all possible among the alien sultans who infested Hindusthan for a millenium spilling Hindu blood in fanatic fury, then Sikandar Lodi should rank among the fiercest.

This handsome, half-caste satan was born as the third son of his father Bahlol from the abduction and rape of Ziba, the daughter of a Hindu goldsmith of Sirhind. But as though to make up for his mongrelness, Sikandar spared no effort in doubling the score of any of his predecessors in the massacre of Hindus. So appalling were these slaughter orgies that even a partisan co-religionist like Niamatullah cannot help referring to them, time and again in his chronicle "Tarikh-i-Khan Jahan Lodi", as "butchering".

This son of a Hindu goldsmith's daughter had a face as alluring as gold. But from his father he had inherited a heart as base as lead which derived immense satisfaction from the shrieks of those pierced with cold steel in mass massacres.

Though Sikandar was third in seniority among the sons of Bahlol Lodi, yet he obviously ranked first in schemeing and villainy as is apparent from his success in grabbing the throne and confounding all other claimants. His title to the throne was not undisputed. A group of courtiers had tried in vain to obstruct his accession.

So far as ferocity, treachery, lechery and depravity of nature were concerned, there was hardly anything to distinguish one claimant from another; and yet some courtiers preferred Bahlols other son, Barbak or a grandson, Azam Hu-mayun to Nizam Khan. But Nizam Khan outwitted and suppressed them all and grabbed the throne. He assumed the grandiose title "Sultan Sikandar Lodi."

On page 154 of his book "Crescent in India", S.R. Sharma observes: "Bigotry was Sikandar Lodi's arch weakness, as it was that of Firoz Tughlak and Au-rangzeb. The desecration and destruction of Hindu temples (e.g. at Mathura, Dholpur and Nagaur), whenever he could lay hands on them, was the routine in his campaigns. He prohibited the Hindus from bathing at the sacred ghats on the Jumna, and even banned barbers from shaving them. A Brahman of Bengal had aroused the indignation of orthodox Muslims by publicly maintaining that Islam and Hinduism were both true religions, and were but different roads by which God might be approached. The Muslim governor of Bihar was directed to send the offender to the Court, where Sikandar asked the jurists whether it was permissible thus to preach. They decided that since the Brahman had admitted the truth of Islam, he should be invited to embrace it with death as the alternative. The decision commended itself to Sikandar and the penalty was exacted from the Brahman, who refused to change his faith."

The above view finds full endorsement in "The History and Culture of the Indian People - The Delhi Sultanate", published by the Bharatiya Vidya Bhavan, Bombay (second edition, Vol. VI, 1967 A.D.). On page 146 we read: "Unfortunately, Sikandar, deeply devoted to Islam, was intolerant of other faiths. Born of a Hindu mother and anxious to marry a Hindu princess, his attitude toward the religion of a vast majority of his subjects appears to be rather baffling and inexplicable. Even as a prince he had been dissuaded from raiding the Hindu tanks at Thaneshwar . . . Sikandar as a king, however, frequently razed temples to the ground and erected mosques and public utility buildings in their place, as illustrated by his behavior at Mandrall, Utgir and Narwar. At Mathura he prevented the Hindus from bathing at their sacred ghats, of having themselves shaved. The stones of broken

images of Hindu idols brought from Nagarkot were given away to butchers to be used as weights. On top of it all, a Brahman named Bodhan, who had endorsed the truth of Islam as well of his own faith, was put to death after the question had been discussed at length by the 'ulemas'."

Despite all this, the same two authors take an academic somersault and praise Sikandar Lodi's piety, justice, fairplay and administrative acumen. This is the tragedy of Indian historical scholarship. It blows hot and cold from the same mouth. The average author of Indian history books betrays such tragic, pathetic and pathogenic symptoms of generations of communally and politically motivated brainwashing that he fails to show any awareness of the contradictions inherent in his writings in different paragraphs of the same chapter.

The Bhartiya Vidya Bhavan notes on pages 145-147 of its Vol. VI: "Endowed with virtues of piety and decency, the sultan held aloof from frivolous pursuits . . . He disliked the company of unworthy people. Some writers have referred to his drinking in secret, but according to the contemporary chronicler Mushtaqi, no one ever saw him taking wine or in a state of drunkenness. He was exceedingly generous and had made elaborate arrangements throughout the kingdom for the distribution of charities, comprising food, clothing and other necessities . . . in the general administration and in his economic and judicial improvements, he made no kind of discrimination among his subjects."

Analysing the above laudatory passages in the light of earlier denunciatory ones, the reader may clearly see that Sikandar's much vaunted justice lay in murdering the Hindus, his generosity lay in liberally distributing bits of shattered Hindu idols to butchers as false weights, his encouragement to music consisted of drunken revelries to the accompaniment of strains of hot refrains, his patronage of litterateurs was flinging a few coins at fawning panegyrists and his shunning the company of unworthy people meant that he used to associate with only chosen vicious to the exclusion of the less vicious, and with Muslims only and not all his subjects.

S.R. Sharma, too, like the Bharatiya Vidya Bhavan, has his spasms of academic somersaults. Forgetful of what he has said about Sikandar's innate vicious-ness and villainy, he observes on page 154 of his book: "Apart from his fanaticism, Sikandar was a good and capable ruler. If he perceived the slightest appearance of anything wrong he caused instant inquiries to be made about it. Audit and inspection of accounts were very strictly carried out and the interests of the poor always safeguarded."

So between them, the Bharatiya Vidya Bhavan and S.R. Sharma, they would have us believe that the bigoted butcher Sikandar Lodi's administration was so merciful and meticulous as to put to shame even our own 20th century institutions like the Reserve Bank, the Supreme Court and other democratic administrations. If that is so, all that we have to do is to rubber-stamp all of Sikandar Lodi's idiotic, bigoted, murderous and usurious misdeeds for emulation in our own times.

We pity the poor helpless generations who have been tutored and brainwashed with such errant, self-contradictory nonsensical balderdash in the name of history. Such tuition which makes nonsense of all logic and law of evidence is the real reason why our academic and political leadership is so befuddled, emasculated, blind, indecisive and supine. That a public institution like the Bharatiya Vidya Bhavan which runs on generous donations from gullible but well-intentioned generous people should serve the wine of fraudulent alien historical concoctions in Bharatiya bottles certified by scholars with formidable reputations who do not care to distill the truth, is most deplorable.

If the writers of history text-books continue to gild and dish out rape, loot and manslaughter as piety and justice, and if paper-setters and examiners continue to extract from impressionable students lusty descriptions of the fancied 'reforms' of a barbarous Akbar, Sher Shah and Mohammed or Firozshah Tugh-Lik or a Lodi, it is time students and guardians stepped in to stop this falsification of truth.

Like every other Muslim ruler the first task that Sikandar faced was of maiming and murdering his rivals. This he did with ruthless efficiency. Brother Alam Khan was coaxed into reconciling himself to Sikandar's sovereignty while nephew Aozam Humayun and uncle Isa Khan were subjugated. Brother Barbak challenged Sikandar to a fight and though he could not wrest the Delhi throne, his sovereignty over Jaunpur had to be accepted. The Hindu public of Jaunpur groaning under the atrocities of a succession of barbarous, fanatical and illiterate Muslim sultans rose in revolt in a bid to oust its alien and brutal oppressor. Juga, a brave Rajput chieftain, was their leader. Since a large part of Barbak's Muslim horde was wiped out by the Rajput Bachgoti tribe under Juga's able leadership, the wily Sikandar finally dethroned his enfeebled brother, annexed his kingdom and flung Barbak into a dungeon.

Now a third Muslim, the fugitive Hussain Sharqi wanting to regain Jaunpur, which his forefathers

had ruled through usurpation, allied himself with Juga. Sikandar, the Hindu-hater, unable to dislodge Juga from Jaund fort, sent word to Sharqi that as a Muslim it was his duty to treacherously betray Juga, a Hindu, and that if he did so, Sikandar, content with massacring a betrayed Hindu host, would allow Hussain Sharqi unfettered sovereignty over Jaunpur. But Hussain knew that he could trust a Hindu but not the villain of a Sikandar Lodi and refused to be inveigled into Sikandar's communal trap.

During this campaign between one alien Muslim and another infesting Hindusthan, their armies fed like vultures on the territory of Raja Balabhadra Rai, ruler of Kutumba, a dependency of Panna. With the usual strategy of leaving the Raja and his army alone, the rival Muslim hordes swept across Raja Balabhadra's territories committing horrid crimes, cutting down all standing crop, slaughtering the helpless peasantry, converting women and children and usurping their temples for misuse as mosques.

The real pest that he was, "on arrival at Arail, the sultan ordered the gardens and habitations of that district to be laid waste." Since all of India's alien Muslim rulers from Mohammed Qasem down to Bahadurshah Zafar answered to one fanatic prototype, this vandalism of Sikandar Lodi should suffice to illustrate that, far from laying any gardens, alien Muslim vandals systematically blotted out most of India's abounding gardens. The few that still survive, are blatantly attributed to this or that sultan.

Karra and Dalamau and the surrounding regions were also ravaged by Sikandar Lodi. At Dalamau, Sikandar dragged Sher Khan Lohani's pretty widow to his harem. Shamsabad and Sambhal were two other towns to suffer from Sikandar's ravaging blight.

The brave Hindu Raja Balabhadra and his equally brave son, Veersimha Deo, made it hot for the rapacious Sikandar. Sikandar continued to elude their armies and plundered the countryside around Panna and slaughtered the defenseless citizenry. Overcome with age and inconsolably grieving for his poor subjects, flogged and fleeced by the Muslim enemy, Balabhadra Rai breathed his last, on his way to Sarguja. But his worthy son dealt such a crushing defeat on Sikandar at Phaphund that Sikandar was compelled to retreat to Jaunpur. He suffered from extreme scarcity of provisions, opium (a tonic for a sadist like him), salt and oil. All his horses perished. Sikandar's plight worsened when Hussain Sharqi, who was hibernating in Bihar, set out in his pursuit. Lakshmi Chand, brother of Veersimha Deo and a number of local Rajput chiefs, who had been victims of Sikandar's atrocities in the past, now collected their own small forces and set out in pursuit of the hyena of a Sikandar Lodi. Sikandar was in precipitate retreat. For once the Fates seemed to be determined to bring this Muslim monster to book. Sikandar crossed the Ganga and fled to Chunar. Even there he was chased and made to flee for his life. Sikandar pounced upon Benares hoping to be able to fleece the Hindu pilgrims there.

Hounded on all sides, Sikandar sent courtier Khan Khanan as an emissary to Shalivahan, son of the late Balabhadra Rai, with a pathetic appeal for mercy and peace.

Thus like that of a veritable monster Sikandar Lodi's whole life was one long tragic tale of rape, plunder, massacre, destruction, mass conversions of Hindus to Islam and appropriation of all Hindu temples and mansions for misuse as Muslim mosques and tombs.

Taking advantage of Sikandar's long absence from Delhi, his governor As-ghar, lorded it over as a proto-sultan making free use of Sikandar's harem women and looted wealth. Alarmed at the prospect of being shut out from his own capital, Sikandar sent Khawas Khan with a large force. Asghar was chased to Samb-hal but was seized on August 27, 1500 A.D. and thrown into a dungeon.

Sikandar sought negotiations with Raja Mansingh of Gwalior and with characteristic treachery sought to detain Nihal, the Gwalior ambassador. The brave Nihal refused to be cowed down by Sikandar and flung abuse after abuse in open court for Sikandar's cowardly and mean behavior. In anger, Sikandar hurled abuses against the Hindu kingdom of Gwalior.

The sultan's disaffected courtiers made Bayana fort their center of resistance. Sikandar sent his army against the Hindu kingdom of Dholpur. In characteristic Islamic strategy, the king and his army were left alone while the Muslim hordes swept across the hearths, homes and fields of Hindu civilians, plundering and torturing, maiming and massacring, converting and enslaving the men and raping the women.

The whole history of Muslim conquests in India is one of a merciless sweep on the defenseless civilians. Thus even before the Hindu king and his army knew what was happening, all the temples were turned into mosques and the populace was terrorized into becoming Muslims.

Yet Hindudom could have been saved in great measure if only the Hindus had learnt a lesson

from the enemy himself. The objective should have been not only to reconvert all the neo-converts back into Hinduism but as reprisal seize and convert at least ten Arabs, Turks, Afghans and Abyssinians to Hindudom for each Hindu converted to Islam. Only then could the steamroller of Islam be turned in the reverse gear right up to Arabia, Turkey, Iran and Iraq and so on.

That would have saved not only the Hindus of India but also millions of innocent men, women and children in those lands. But alas, Hindus, congeni-tally blind to history and deaf to the counsel of friends, never learnt from the enemy's precept!

Dholpur was a victim to the same tactic. Niamatullah tells us: "The whole Muslim army was employed in plundering and all the groves which spread their shade for seven kos around Bayana were torn up from the roots." Now we know why Rajasthan is a desert like Arabia. Why the ancient 400-mile-highway so solicitously planted with large shady trees on either side from Lahore to Agra is a shadeless stretch. Dholpur was the victim of Sikandar's depredations for one month. If one Sikandar could impoverish Dholpur kingdom in a one-month orgy of loot and desecration, one can well imagine the cumulative havoc which has been wrought all over India for a thousand years! And yet our mentally handicapped historians fondly describe the great things these vandals did to the country. These historians are nothing but traitors to history and to our country!

Like a plague, Sikandar now descended on Gwalior. All the majestic mansions nestling at the foot of the Gwalior hill fortress were ravaged and taken over by the Muslims. And today, the other mentally handicapped breed, the Indian architects, tell us that these were built by Muslims and represent Indo-Saracenic architecture. Has anyone heard any such nonsense before!

Chased by Raja Mansingh and his brave son Vikramaditya, Sikandar Lodi was forced to retreat. In the meantime, Dholpur too was recaptured by its ruler Vinayak Deo. Every defeat of the Muslim sultan is described in Muslim chronicles as a Muslim victory qualifying the result as a permission by the sultan given to the Hindu king for continuing to rule, as before in his kingdom. Our students must learn how to read between the lines of Muslim chronicles, often a story of lies. A lack of a proper understanding, comprehension and interpretation of medieval Muslim figure of speech, terminology and idiom, has been the bane of Indian history and through them of other fields of study like music and architecture. Without such capability to see through the game, we will continue to suffer from the unparalleled intransigence, effrontery and trickery by the idiots who proclaim themselves as historians and architects of medieval India and bluff us smilingly talking about 'Satyameva Jayate'. Such perfidy must stop!

After the rebuffs from Dholpur and Gwalior, Sikandar hid himself during the entire rainy season. Then, after the rains he attacked the fort Mandrail and played the same game, destroying Hindu homes and temples, killing Hindu men, raping and abducting their women and children for conversion, and so on. He left Mian Makan and Mujahid Khan at the captured fort to protect the fort and returned to Bayana. It is amazing that while Niamatullah, a partisan Muslim chronicler, certifies Sikandar to be a butcher, feller of trees and breaker of idols, so called scholars like R.C. Majumdar and S.R. Sharma certify that the butcher was indeed a very able and just ruler! Can stupidity be more shocking?

"In the same year," says Niamatullah, "the heat of the air became so intense that almost all the people fell grievously sick of fevers. It had for a long time occurred to the sultan to found a town on the banks of the Jumna river which was to be the residence of the sultan, and the headquarters of the army, and to serve to keep the rebels of that quarter in awe . . . with this view, he commissioned in the year 1505 A.D. some judicious and intelligent men to explore the banks of the river, and report upon any locality which they might consider eligible. Accordingly, the exploring party left Delhi in boats, and, as they proceeded, examined carefully both sides of the river, until they arrived at the spot where Agra now stands; and having approved of it, communicated their selection to the sultan. Upon this, he left Delhi and marched to Mathura, where he took boat, amusing himself on the way with various kinds of sport. When he approached the site indicated, he observed two elevated spots which seemed suitable for building; and inquired of Mihtar Mulla Khan which of those two mounds appeared to him the most suitable. He replied, 'that which is Agra, or 'in advance', is the preferable one'. The sultan smiled and said 'The name of this city shall then be Agra'."

Thus the rascal of a Niamatullah with one flourish of his lying pen claims not only the ancient Hindu city of Agra but even its Sanskrit name to be the beastly Sikandar's creation.

Every Muslim sultan is portrayed as riding or rowing to a place, smiling and ordering a city 'to be created'. And hardly does he mutter the order than lo and behold! there is a city created like in the Arabian Nights. Thus marauder after Muslim marauder, from Humayun, Akbar, Shahjahan, Sikandar

Lodi each of these bastards are credited with various creations: Allahabad, Ahmedabad, Agra, Delhi, Fatehpur Sikri, etc. etc.

Six miles to the north of Agra is a township now known as Sikandra. It is strewn with ruins of ancient Hindu mansions and broad rectangular well-cum-tanks. This prosperous Hindu township was laid waste among others by Sikandar Lodi who made it his headquarters after capture. The Hindu palace which he usurped and in which this Muslim monster lived currently masquerades as Ak-bar's tomb either built by himself or his son Jehangir or by both in part. In reality, Akbar used to live in the same building as Sikandar used to do in his time. The same building, after Akbar's death became his tomb. The design of interlocked triangles, which represents the esoteric Hindu Shakti Chakra, and numerous other Hindu motifs and symbols may still be seen all over this palace.

We are also told that Sikandar not only built the city of Agra; he also built its fort. A few years later we are told that Akbar built that fort once again. Not only are they liars but liars without any grey matter at all in their upper extremities!

There was a violent earthquake at Agra on July 6, 1505 A.D. It was observed after the earthquake that hardly any damage took place in the structure of the Agra-i fort, so solidly was the structure constructed. Such construction has always been beyond the capabilities of tent-dwelling camel drivers and their progeny.

There were a few skirmishes toward the end of Sikandar Lodi's life. He had gone on a Hindu slaughter spree and when such news reached Mansingh of Gwalior, he attacked him with his son Vikrama with him. They cut off all supplies to Lodi's men and in several attacks slew most of Sikandar's men. Sikandar fled to Agra to spend his life in peace and relaxation, a euphemism for lechery. After he besieged Awantgarh, then Narwar in Malwa, Suispur. The bastard died on November 21, 1517 A.D. of throat cancer.

22

Babur The Barbarian

History took a new plunge when the Lodis were supplanted by the Moghuls. Whatever difference these periodical melodramatic changes may have made to the teams of courtiers and their satanic sultans coming in or going out, to the Hindus of India, it was one long unrelieved night of hellish torture.

The Lodi dynasty had only three sultans, all equally villainous. The last Ibrahim came to the throne after Sikandar's death in 1517 A.D. As is common in Muslim tradition, his own brother Jalal Khan, was his bitterest enemy. Jalal was an independent ruler with Jaunpur as his capital. Both the brothers schemed to capture and murder the other. The influential Azam Humayun Sarwani played the game of intermediary. His principle was to side with the apparent winner and change loyalties as cleverly as possible and earn tips from both sides at the same time.

Ultimately Jalal Khan had to flee begging shelter from the Hindu kings of Gwalior and Gondwana. But who would want to help a hoodlum? Ibrahim was finally captured by his brother's forces.

With Jalal out of the way, Ibrahim resumed raids on Hindu kingdoms. Gwalior was the tempting target. The king of Gwalior, Mansingh, had just died. Ibrahim's atrocities on his subjects forced Mansingh's son, Vikrama, to seek peace. Nine Muslim chieftains had joined hands with Ibrahim to fight Gwalior. Elated by the victory, Ibrahim attacked Rana Sanga of Mewar. Ibrahim had a shameful defeat.

Ibrahim had his own worries other than this defeat. Ibrahim had decided to centralize all power in his own hands. He wanted to suppress the Afghan nobility. Azam Humayun Sarwani was recalled from the siege of Gwalior and put in chains. Mian Bhuwah, the chief minister was imprisoned. Azam Humayun Sarwani's son Islam Khan revolted at Karra, aided by two important Lodi chiefs who had suddenly returned from Gwalior. Ibrahim was in a mess. He had to summon his governors from outlying areas to come to his help. In the end, Islam Khan was overpowered and slain.

The success went to Ibrahim's head. He got Mian Bhuwah and Azam Humayun Sarwani murdered in captivity. Another grandee, Mian Hussain Farmuli was also done to death at Chanderi. This infuriated the other chieftains of Ibrahim's court. Rana Sanga of Mewar took the opportunity of dissension in the enemy camp and wrested Chanderi.

Many important Muslim courtiers declared open rebellion. Bahar Khan assumed the title of

Sultan Mohammed and seized the region from Bihar to Sambhal. While Ibrahim was busy suppressing the rebellions in his eastern kingdom, his own governor in Punjab, Daulat Khan Lodi opened negotiations with Babur, the Moghul, the barbarian of Fargana, to slay Ibrahim. Daulat Khan's son Dilawar Khan had fled back in terror to his father in Lahore. He got frightened when Ibrahim showed him a weird exhibit of dead bodies of those who had disobeyed him (Pg. 87, Tarikh-i-Shahi). Repeated mention in Muslim chronicles of such bizarre exhibits indicates that most Muslim rulers in India used to maintain a set of mangled bodies of select victims as scarecrows to terrorize and dissuade their relations and courtiers from defying their authority.

Dilawar was so scared by the skeletons in Ibrahim Lodi's royal almirah, that he went straight to Babur in Kabul, who incidentally was looking for an opportunity to ravage India. Ibrahim's own uncle, Alam Khan, was also disgusted with his nephew. He too went to Kabul, all the way from Gujarat, to beseech Babur to put a stop to Ibrahim's depredations.

There are, however, four gaps in his narrative. A.D. 1503-04, 1508-19, April 2 to September 18, 1528 and the last 15 months of his life.

Although Babur is called the founder of the Moghul dynasty in India, he was really a Tartar who often referred to the Moghuls with mixed feelings of hate and contempt. Babur's father, Umar Sheikh, was the chief of 50,000 square miles of fertile land, then known as Fargana. That region is now called Khokhand and is a part of the Russian Turkestan.

Babur was born on February 14, 1483 A.D. His father was addicted to alcohol and opium and kept a huge harem of women. Umar Sheikh died of a fall from his pigeon house and Babur became the new king in 1494 A.D. at the age of 11 years.

Sheikh Majid Beg who looked after the upkeep of Babur was of "grossly libidinous habits and a sodomite" (Babur's Memoirs translated by John Leyden and William Erskine and annotated and revised by Sir Lucal King. Pp. 22-23).

Another of Babur's father's associates was Ali Majid Beg Kuchi. "He rebelled twice and was a libidinous, treacherous, good-for-nothing hypocrite," says Babur. This explains why the Moghul dynasty which ruled India from 1526 to 1858 A.D. so zealously retained and loyally adhered to its paternal and maternal heritage of drunkenness, sodomy, drug addiction, rape, plunder, trafficking in women and trading slaves. Descended on the male side from Tamerlain (or Timur) and on the female side from Chengiz Khan, the two of the most detested and dreaded marauders in human history, it is no wonder that the Moghul rulers of India blossomed into perfect prototypes of their vicious ancestors.

Babur, a self-confessed sodomite, loved comely boys for pervert sexual enjoyment while staying away from his female consorts. About his wife Ayesha, he complains: "She left my family induced by the machinations of her elder sister."

Babur's whole life is a story of highwaymanship. On page 54 of his Memoirs he tells us how he swooped on a pastoral tribe and drove away with 20,000 sheep and 1,500 horses belonging to them. Such gains from highway robbery became his stock in trade for the future rape of Hindusthan.

The city of Samarkand dates back to pre-Christian era when Hindus ruled over the area. Samarkand was forcibly converted to Islam at the time of Khalif Osman. Samarkand's many palaces and temples are obviously Hindu structures converted into mosques and Muslim mansions. They have been fraudulently ascribed to Timur and other marauders.

A footnote on page 87 (of Petis de la Croix, History of Chengiz Can) says: "To commemorate any important event or to fix a date in memory, the Persians make much use of memorial verses, in which a certain number of letters have a numerical value, that added together gives the required date. This is called Abjad in Persian." This is an ancient Sanskrit tradition. No doubt the locals picked it up from the Hindus and followed the same practice as their own.

Babur was not the only marauder of the region. Some other marauder had robbed him of his heritage for two years. His father's kingdom was no longer his. "I was now reduced to a very distressed condition and wept a great deal," confesses Babur. "But inspired as I was with an ambition for conquest and extensive dominion, I would not, on account of one or two defeats, sit down and look idly about me. I now retired to Tashkent to the Khan, in order to gain some assistance. "Babur recovered his father's kingdom in June, 1499 A.D."

In their attacks on Hindusthan, Muslim invaders used invariably to poison Hindu tanks, lakes, wells and sources of water with human excreta and rotting corpses. Babur adopted the same tactics in his battle with Rana Sanga in Fateh-pur Sikri. On page 98 of his Memoirs we get a cue to where he picked up this technique. He says, "While Khusru Shah lay before Balkh, he one day sent Nazar Bahadur, to destroy water courses and spoil the waters in the environs of Balkh."

Babur, a Tartar by race speaks of the Moghuls this: "The Moghul hordes have uniformly been the authors of every kind of mischief and devastation; down to the present time they have five times rebelled against me. Nor have they mutinied only against me, but they are perpetually guilty of the same offense against their own Khans."

Blossoming from a mere highwayman to a battle-wager, Babur describes, on page 118 (Vol. I) of his Memoirs, what he calls his first battle. The engagement was with a tribe called Tambols. "We took a number of prisoners whose heads I ordered to be cut off. During my stay in these cantonments, Khuda Berdi, the standard bearer, whom I had lately honored with the rank of Beg, two or three times fell on the Tambols, routed them and cut off a number of their heads, which he brought back to the camp. The young man of Ush and Ande-jan also went out incessantly to plunder the enemy's country, drove away their herds of horses, killed their men and reduced them to great distress." Here was the beginning of a grand Moghul!

Babur was married to Ayesha in March 1500 A.D. Being a sexual pervert, he tells us: "I went to her only once in 10, 15 or 20 days. My affection for her declined so much that my mother, the Khanum, used to fall upon me and scold me with great fury, sending me off like a criminal to visit her once in a month or 40 days." About his infatuation for a male sweetheart Babur says, "At this time there happened to be a lad belonging to the camp bazar, named Baburi. There was an odd sort of coincidence in our names!" (Pp. 125-126) Then suddenly, like a Shakespearean hero Babur breaks into poetry singing: "I became wonderfully fond of him, nay, to speak the truth, mad and distracted after him." He adds, "Before this I never had conceived a passion for anyone, and indeed never been so circumstanced as either to hear or witness any words spoken, expressive of love or amorous passion. In this situation, I composed a few verses in Persian of which the following is a couplet:

Never was a lover so wretched, so enamored, so dishonored as I, And my fair never be found so pitiless, so disdainful as thou."

"Sometimes it so happened that Baburi came to visit me when from shame and modesty, I found myself to look him direct in the face. How then could I amuse him with conversation or a disclosure of my passion? From intoxication and confusion I was unable to thank him for his visit. I had no power to reproach him with his departure. I had not even the self-command to receive him with the common form of politeness. One day, I was by chance, passing through a narrow lane with only a few attendants when all of a sudden, I met Baburi face to face. Such was the impression produced on me by this encounter that I almost fell to pieces. I had not the power to meet his eyes or to articulate a single word. With great confusion and shame I passed on, remembering the verse of Mohammed Salih:

I am abashed whenever I see my love, My companion looks at me while I look the other way."

"The verse was wonderfully suited to my situation. From the violence of my passion and the effervescence of youth and madness, I used to stroll bareheaded and barefoot through lane and street, garden and orchard, neglecting the attention due to friend and stranger and the respect due to myself and others:

During the fit of passion, I was mad and deranged Not knowing such is the fate of one enamored of a fairy face,

I had neither strength to go nor power to stay To such distraction you have reduced me Oh (male) sweetheart!"

The editor's footnote on page 126 says: "The prevalence of the vice in question (sodomy) in Mohammedan countries results from the degraded situation of women in that society." (That of course is not the whole truth. In an Islamic society, women are totally segregated from men at all ages. This does not affect the rich who can afford harems. Akbar is said to have had a harem of 5,000 mostly Hindu women; his son Jehangir had always wanted to beat his father in the harem game and sure enough, when Jehangir became the sultan, he had a harem with 1,000 more women. Jehangir's harem had thus 6,000 women in it. As a result many young men had to go without women. In Islamic countries that is the rule and not only sodomy but fornication with goats, sheep and even she-asses is common among the poor males. Only recently in Pakistan a young Mussalman was caught redhanded fornicating a she-ass and when disturbed, he shot the intruder. The case came up in the papers. - The Publisher.)

Babur's versatility was unique in this respect. While on the one hand Babur imitated dogs in sodomy, on the other, he aped hyenas, wolves and panthers in slaughtering fellow men.

Starting from Kabul, Babur reached the fort of Adinapur to the south of Kabul river. There he

heard of the massive labyrinthine Hindu citadel called Garh Kshatriya (Khatri). Babur wanted to go there and asked a local guide to lead him to Khatri. The guide refused as he did not want to be of any help to the alien invader. These two townships called Vikram (Bigram) and Khatri are now part of today's Peshawar.

Two marches away lay Kohat. Babur says: "We fell upon and plundered Ko-hat about luncheon time and rounded off a great many bullocks and buffaloes and made many Afghans prisoners. Immense quantities of grain were found in their homes. Our plundering parties pushed as far as the river Sind. The army, however, found none of the riches that Baki Chaghaniani had led us to expect."

This disappointed Babur's gang of hoodlums. They wanted to go back home. Babur was forced to agree even though the return journey was not going to be easy either with dacoits all over the place. "It was decided that we should ravage the lands of the Afghans in Bannu and Bangash and then return by way of Nagar (Naghz)."

In the valley between Kohat and Hangu, the Afghans mustered strong to prevent Babur from escaping with Afghan women, boys and belongings. But they were no match for the hoodlums, so experienced in the art of killing. The farmers lost. "Orders were given to behead such of them as had been brought in alive, and a minaret was erected of their heads at our next halting place." (Pg. 256)

The overpowered Afghans had to approach Babur "with blades of straw held between their teeth, as a sign of humility." The same thing was repeated at Hangu where the Afghans again gave battle and lost to Babur. They were mercilessly slaughtered.

It is interesting to note that in one of the chronicles it is mentioned in a footnote: All through his operations in Bannu, Babur used west for south and the other points of the compass accordingly" (p' g' 258, Vol. I) (One wonders which direction then did Babur face while offering his namaz! Normally he was supposed to face the west, the direction of the Mecca! - The Publisher.)

Babur then swooped on the Kivi tribe. He plundered a great quantity of cloth and once again made a mound of the skulls of the slaughtered Afghans. Their local leader Shadi Khan submitted to Babur with straw in his mouth.

Although Babur was on his way back to Kabul, he was informed that he could get precious plunder at a place called Dasht. He swooped on Dasht and then proceeded toward Isakhail (from Sanskrit Ishakul). There he plundered cloth, sheep and cattle in abundance. The brave Isakhails however hit back at night when Babur's men were having 'fun' in the countryside. A great many of them were away raping women and Babur was short of manpower. However, somehow Babur managed to chase the Isakhails off. Next day, on the orders of Babur "such persons (of my army) as had not repaired to their posts had their noses slit."

On page 265 Babur mentions how he had hewn one of his prisoners (taken at Dasht) to pieces to set an example to others. Muslim chronicles claim great inventive genius for almost every Muslim sultan who ruled India. Their inventions were confined to inventing the most ingenious modes of torturing helpless prisoners to death. One such device called "Atku and Tikeh" is described on page 52 of Vol. II of Babur's Memoirs. It says: "In this punishment, the victim's head is fixed between two pieces of wood and a heavy log of several hundredweights is raised by placing a weight on one end of it. When this weight is removed the heavy log falls down smashing the victim's brains!"

One page 53 of Vol. II Babur gives us the inventory of his looted property. "The plunder included Tipchak horses, male and female camels, mules laden with silk-cloth and fine linen, female camels bearing portmanteaux, tents and awnings of velvet. In every house, chests containing hundreds of maunds of property and effects were carefully arranged and packed. In every storehouse were trunks upon trunks and bales upon bales and other effects heaped upon each other, cloak bags upon cloak bags and pots upon pots filled with silver money. In every man's dwelling there was superfluity of spoil. There were likewise many sheep." Babur adds: "It was difficult to count the money; we used scales to weigh and divide it. The Begs, officers, servants and householders carried off on their animals whole 'kharwars' (from Sanskrit 'Khara-bhar' meaning ass-load, nearly 700 pounds) and bags of silver money, and we returned to Kabul with much wealth and plunder and great reputation."

Babur now felt the need of a wife. He demanded the hand of Masumeh Sultan Begum, the daughter of Sultan Ahmed Mirza of Khorasan. What alternative did the sultan have? The marriage took place.

In September, Babur persuaded his horde to make another attempt at raid and plunder. But he met stiff resistance from the Afghan tribes and returned empty-handed. However, many Afghans were slaughtered and those that were captured were impaled by Babur. Back in Kabul, Babur ordered that he be called the Padshah or emperor. It was at this time that Humayun, his son, was

born. The chieftains brought him a lot of presents.

In his third attempt at invading India, Babur proceeded as far as Bajour "Where I gave orders for the erection of a pillar of skulls on a rising ground . . . I mounted and rode to the cascade of Bejour, where we had a drinking party." A footnote on page 83, Vol. II says: "Babur seems henceforward to have indulged in drinking to excess, till near the end of his life."

Babur goes on: "I demanded a contribution of 4,000 ass-loads of supplies for my army, from the inhabitants of Kharaj. They were reduced to great distress. I sent my army to plunder Panjkera. Before it reached there the inhabitants had fled."

Elsewhere, Babur relates in true poultry-farm jargon on page 86, Vol. II, that in his harem of innumerable women "this year several children were born to me." (And then one wonders how come that the Muslims multiply so rapidly! - The Publisher.)

Babur records his shameful conduct at drink and drug parties: "I had a drinking party in celebration of the birth of a son on board a boat. We continued drinking spirits till afternoon prayers. We later stopped drinking and took to Majun. The party became quite burdensome and unpleasant and soon we broke up . . . About noonday prayers . . . going on board a boat, we had a drinking bout. We continued drinking till bedtime prayers, when being completely drunk we mounted on our horses; we took torches in our hands and came at a full gallop back to the camp, falling sometimes on one side and then on the other. I was miserably drunk and the next morning, when they told me of our galloping into the camp with lighted torches in our hands, I had not the slightest recollection of the circumstances. After coming home, I vomited plentifully."

Babur was chased across the Indus river by the brave Gakkhars. Here is a town called 'But-Khak' named by the iconoclast Mohammed Ghazni. 'But' (pronounced 'boot') means idol and 'khak' means dust; it implies demolition of Hindu idols to dust by Mohammed Ghazni's army.

Babur conquered Sialkot on his third expedition. The residents of Syedpur had resisted Babur and were therefore put to the sword once Babur won in the fight. The women and children were carried away, as usual.

In 1524 A.D. began Babur's fourth invasion. Ibrahim Lodi's Afghan generals were defeated. The town and market place of Lahore were looted by Babur's men. Debalpur was stormed and a general massacre was ordered. Babur advanced to Sirhind and then returned to Kabul.

On November 17, 1525 A.D. Babur set out again to invade India. In this last invasion, which made Babur the king of Delhi, his men went berserk. Sialkot was once again occupied on December 29, 1525 A.D. This loss India still has to make good. Daulat Khan Lodi, who was Ibrahim Lodi's governor in the Punjab, was arrested and made to hang the same two swords by his neck, which he used to strap to his girdle, and fall prostrate before Babur. When he hesitated, Babur's courtiers kicked his leg and made him fall precipitately. This practice, too, all of Babur's descendants faithfully followed. Akhbar repeated it when compelling the submission of the ruler of Ashirgadh.

On January 8, 1526 A.D. Babur entered the Mailot Fort which was the ancestral seat of the Janjua Rajputs. There Babur found many valuable books. He destroyed them. Here Babur says: "I sent a great part of the gold and effects found in the fort of Malot to strengthen my interest in Balkh, and to Kabul as presents to my relations, friends and to my children and dependents." Babur continued to send his detachments to plunder isolated Hindu settlements like Harur and Bilaspur in the Simla Hills.

On April 12, 1526 A.D. Babur reached Panipat. The decisive battle in which Delhi's Muslim ruler Ibrahim Lodi was slain, was fought on April 21, 1526 A.D. Ibrahim's severed head was ceremoniously presented to Babur in his tent. Babur's military success in India is attributed to the use of field guns for the first time in medieval warfare.

The commencement of Babur's rule divides the period of Muslim rule in Hindusthan in almost two equal halves. In the first part, spanning 320 years (1206 to 1526 A.D.) ruled a number of Muslim dynasties such as the Slaves, Khiljis, Tughlaks, Sayyids and Lodis. The Moghuls, beginning with Babur, ruled for 332 years until 1858 A.D. when the last Moghul, Bahadur Shah was banished by the British to Burma (now Myanmar). With characteristic irony, Babur had entered from the west but the last of his dynasty, Bahadur Shah had to quit India by the east.

Pressing ahead after his victory at Panipat, Babur reached the suburbs of Agra on May 4, 1526 A.D. He first occupied an ancient Hindu mansion which had been usurped by Sulaiman Farmuli. This mansion was too far removed from the Agra fort. Babur therefore moved to another Hindu mansion which had been under the occupation of a previous usurper, Jalal Khan Jighat. Humayun, who had arrived earlier with some detachments, was in occupation of the Agra fort. The head of the

family, king Vikram, had been slain a few weeks earlier at Panipat. Unfortunately, king Vikram fought on the side of Ibrahim Lodi. Vikram's family and the family of several Hindu chieftains residing in the Agra fort were made captives by the Moghul invader and all their possessions were confiscated by Babur's men.

On page 192 (Vol. II) Babur says he occupied on Thursday, May 10, Ibrahim Lodi's palace in Agra. On page 251 he states: "A few days after the Id we had a great feast (July 11, 1526 A.D.) in the grand hall, which is adorned with the peristyle of stone pillars, under the dome in the center of sultan Ibrahim's stone palace." This is obviously a reference to the Taj Mahal, 104 years before Mumtaz's death, whose tomb it is supposed to be. Vincent Smith tells us in his book "Akbar the Great Moghul" (page 9) that Babur died in his garden palace at Agra. The only building in Agra which has ornamental stone towers at its four corners, a dome in the center and a majestic garden is the Taj Mahal.

Unwittingly, Babur testifies to the havoc wrought by Muslim invasions to life in Hindusthan. On page 208 (Vol. II) he says: "In Hindusthan the populousness decay or total destruction of villages, nay of cities, is almost instantaneous. Large cities that have been inhabited for a series of years (on an alarm the inhabitants take to flight) in a single day or a day and a half, are so completely abandoned, that you can scarcely discover a trace or mark of population."

On pages 245-246 (Vol. II) Babur describes how he shared the spoils of loot in Hindusthan. "I began to examine and to distribute the treasure. I gave Humayun 70 lakhs from the treasury and over and above this treasure, a palace, of (the contents of) which no account or inventory had been taken. To some 'amirs' I gave 10 lakhs, to others 8 lakhs, 7 lakhs and 6 lakhs. On the Afghans, Hazaras, Arabs, Baluchis and others that were in the army, I bestowed gratuities from the treasury, suited to their rank and circumstances . . . Many who were not in the army, also received ample presents from these treasures; as for instance Kamran received 17 lakhs, Mohammed Zaman Mirza 15 lakhs, Askari Mirza and Hindal, in a word, all my relations and friends, great and small, had presents sent to them in silver and gold, in cloth and jewels, and captive slaves (i.e. Hindus). Many presents were also sent for the Begs in our old territories and their soldiers. I sent presents for my relations and friends to Samarkand, Khorasan, Kash-gar and Iraq. Offerings were sent to the holy men in Khorasan and Samarkand, Mecca and Medina. To the country of Kabul as an incentive for emulation, to every soul, man or woman, slave or free, of age or not, I sent one Shahrokhi (silver coin) as a gift."

Brutal atrocities of Babur, Humayun, Akbar and all their progeny made the people flee in terror wherever they went. Testifying to this Babur says (Page 246): "When I first arrived in Agra there was a strong mutual dislike and hostility between my people and the men of the place. The peasantry and the soldiers of the country avoided and fled from my men. Afterward, everywhere except only in Delhi and Agra, the inhabitants fortified different posts while the governors of towns put their fortifications in a posture of defense and refused to submit or obey. (Pg. 247) When I came to Agra, all the inhabitants fled from terror so that we could find no grain nor provender either for ourselves or for our horses. The villagers, out of hostility and hatred for us, had taken to rebellion, thievery and robbery. The roads became impassable. Many men dropped down (because of hot winds) and died on the spot. On these accounts, not a few of my Begs and best men, began to lose heart, objected to remaining in Hindusthan and even began to make preparations for their return. Khwaja Kalan heartily tired of Hindusthan wrote:

'If safe and sound I ever cross the Sind,
May shame take me if I again wish for Hind'.

People in Agra organized a thorough boycott. Babur felt very insecure. Rana Sanga, the guardian of Hindu independence and a veteran who sported 84 wounds on his battle-scarred body, was advancing with menacing strides for a showdown with Babur.

Several Muslim chieftains, already in India for some time, joined hands with Babur against Rana Sanga for reasons of Islam. Such chieftains were Nizam Khan, Zaitun and Rahimdad. Babur left Agra on February 11, 1527 A.D. as Rana Sanga approached. Babur was in search of a suitable place for the coming battle. He chose the vicinity of the big lake that the Hindus had built to provide water for the twin townships of Fatehpur and Sikri. These two townships with all their majestic mansions that we see today, and well provided with abundant water, had existed for centuries before Akbar. The accounts that ascribe their authorship to Akbar are all fraudulent. To gloss over the inconvenient fact of Fatehpur Sikri having existed earlier, blundering mentally handicapped historians, both British and Indian, blandly assert that the final battle between Rana Sanga and Babur took

place a few miles away at Kanwaha; but this is a historical howler. On page 277 (Vol. II) of his Memoirs, Babur tells us that his advance detachment under Abdul Aziz and Mulla Apak was routed at Kanwaha by Rana Sanga's vanguard. Rana Sanga had a small fort-cum-palace there. Later Rana Sanga reached Fatehpur, as the chronicler Badayuni clearly mentions in his Muntakhabut Tawarikh (Pg. 445, Vol. I).

It was several weeks after the Kanwaha engagement that Babur's and Rana Sanga's forces converged on Fatehpur Sikri. Rana Sanga encamped in the walled and fortified township of Fatehpur Sikri, as the visitor sees it today. Babur encamped outside its wall by the side of the lake which was the townships' source of water. Babur started defiling the tank as was the custom of Mussalmans. Rana Sanga's army consisted of a glittering array of brave and patriotic Hindu warriors and some Muslims who hated Babur. They included Rawal Udai Singh of Dongarpur, Medini Rain, Hasan Khan Mewati, Bharmal of Idar, Dharmadev, Sikandar Lodi and a Hindu traitor Shiladitya, the Tuar chief of Rayasen.

The defeat of Kanwaha had spread great alarm in Babur's camp and his generals were pressing him to beat a retreat. Had Rana Sanga pursued Babur's army straight from Kanwaha he might have won. But he allowed time to the enemy to entrench himself.

Babur had opened negotiations with Rana Sanga through the Hindu ruler of Rayasen in Malwa. During the negotiations Babur had sensed that the Rai of Rayasen could be bribed. In the fraudulent negotiations deliberately protracted over a long time so that he may consolidate his position and also collect information about Rana Sanga's army, Babur won over the Rai. This traitor switched over his detachment soon after the battle started. A baffled, betrayed and badly wounded Sanga had to leave the battlefield and the Hindu host was cheated of victory.

The Fatehpur Sikri township which the visitor falsely believes to be Akbar's creation, still bears the battle-sears of Rana Sanga-Babur engagement. Its protective wall has been dented by Babur's gun shells. Some of the mansions have been ruined during the attack. The two elephant figures at the Hathipal gate of Fatehpur Sikri had their temples and trunks hammered by Babur's victorious forces entering Fatehpur Sikri. And on that hillock, says Babur, "I directed a tower of the skulls of the infidels to be constructed." The hundreds of graves that lie huddled together in the quadrangle are those of Muslim invaders slain by Rana Sanga's men.

This victory, made possible by the treachery of a Hindu, was disastrous for all Hindudom. It consolidated that atrocious Moghul rule in Hindusthan and the untold misery that it brought and wrought.

Babur appropriated to himself all the women of the harems of all Muslims whom he overpowered. He also helped himself with such of the Hindu women on whom his hoodlums could lay hands. Disgusted with his lecherous advances, Ibrahim Lodi's attractive mother administered poison to Babur during one of his amorous sessions with her. Recovering from the poisoning, Babur ordered his cook, who had mixed the poison in his cup, to be flayed alive. One of the harem women was ordered to be trampled to death by an elephant. Another was commanded to be shot with a matlock. Ibrahim's mother was thrown into a dungeon. Ilias Khan who had organized a revolt in the Doab was captured and was flayed alive.

Babur's life was coming to an end. Humayun was already blossoming into an independent marauder. Without Babur's permission, Humayun left for Delhi and looted all the treasure that Babur and his generals had accumulated at various places in the city. All that money he squandered on drinks, prostitutes and sodomy. Shocked by Humayun's conduct, Babur wrote him a long letter. That Babur prayed to Allah at Humayun's sick-bed volunteering his own life so that his son may be spared, is a cock and bull story which litter the pages of Muslim chronicles. Babur died on December 26, 1530 A.D. when less than 48 years of age. He died in what is known as the Taj Mahal. His body was kept for a few days in what is now known as the Rambagh on the left bank of the Jumna river; it was later carried away to Kabul for burial.

Babur is rightly said to have laid the foundation of the Moghul rule in India. That foundation was made up of the most atrocious practices which all his successors faithfully carried out so much so as to make the word 'Moghul' synonymous with 'brute'.

Humayun

Drunkard, Drug-Addict, Debauchee

Humayun, the second Moghul emperor, was a third rate man and a first rate drunkard, debauchee and drug-addict. He was also a murderer and moles-ter. His father, Babur bred Humayun into a perfect prototype of himself. He was constrained to warn his son Humayun: "If ever Allah grant you the throne and crown, do not put your brothers to death." (Pg. 231, *Crescent in India* by S.R. Sharma). Babur, however, expected too much from Humayun! The seeds of debauchery were sown by Babur himself.

The disreputable 'Meena Bazar' in which charming women, high and low born, were made to parade and prostitute their bodies and physical charms for the Moghul sovereign moving among them like a stud bull, was not Akbar's or Humayun's invention but an 'honored' bequest originating from Babur himself. 'Like father, like son' and no wonder Humayun developed into a perfect debauchee, who had to be specially instructed to spare at least his own brothers!

Humayun was born in Kabul on March 6, 1508 A.D. As is common among the Muslim royalty, Humayun's succession was not undisputed. There was a move to keep him out of kingship by proclaiming Mir Muhammad Mahdi Khwaja, Babur's sister's husband, king. But Humayun managed to grab the crown three days after his father's death. On Friday, December 29 in the Jama Masjid at Agra, the proclamation declaring Humayun the king was read (Pg. 242, *ibid*). And yet an inscription on Agra's so called Jama Masjid is said to declare that Shahajahan's daughter Jahanara Begum, had built Agra's Jama Masjid over a 100 years later. Falsehood in Muslim inscriptions abounds!

In 1520 A.D. Babur appointed his 12-year-old son Humayun as the governor of Badkshan. In 1525 A.D. Humayun helped his father in his expedition in India. Humayun's army succeeded in dispersing some enemy Muslim contingents from the Punjab that had been sent to relieve Ibrahim Lodi's forces. Humayun also participated in the battle of Panipat in which Babur defeated Ibrahim Lodi in 1526 A.D. He also participated in the battle at Fatehpur Sikri where Rana Sanga was defeated by Babur as a consequence of the treachery of Rayasen's ruler.

In 1528 A.D. Humayun returned to Badkshan to spend his youthful days as the governor. He had a large harem already. A year later, Humayun deserted his post and returned without notice to Agra. Babur was taken aback at the audacity. Then one day, Humayun marched to Delhi, again without Babur's consent and knowledge "and there opened several of the houses which contained treasure and took possession by force of the contents." An angry Babur wrote several letters to Humayun reprimanding his conduct (Pg. 315, Vol. II, *Babur's Memoirs*). The horrid atrocities that Humayun indulged in by roaming over Delhi with a large gang of Muslim hoodlum friends, armed to the teeth, suffused with drinks and drugs, ransacking and looting people's homes, may well be imagined. And he was going to be the second Moghul emperor of India!

Ghiyasuddin alias Khendamar, the author of *Humayn Nama* tells us that Humayun had allotted "Mondays and Wednesdays for pleasure parties and on these days some of his old companions were convened, a band of musicians and singers was called, and all their wishes were satisfied . . . Monday is the day of the Moon and Wednesday of Mercury; and it was therefore reasonable that on these days, he should keep company with young men beautiful as the moon." Obviously, like his father Babur, Humayun too was a sodomite.

Sir H.M. Elliot says: "Khendamar had become quite a courtier in his old age and abandoned the studies of the historian to become a royal panegyrist. His work also shows he was in high favor at the Court and that he received the title of 'Amir-i-Akhbar' or 'prince of writers'" (Pg. 116, Elliot & Dowson). This rascal records: "In the middle of the month of Muharram of 1534 A.D. Humayun laid the foundation at Delhi of a city called Dinpanah (meaning 'protector of Islam') and in the latter part of the month of Shawwal of the same year, the walls, bastions, ramparts and the gates (of the whole city) are nearly finished" (Pg. 126 Elliot & Dowson). Such frauds ill become the Muslim raiders whose notion of measurements had remained limited to the distance from one watering hole to the next! India's universities should take note!

It was only three years that Babur had died. During those three years, Humayun was harried by powerful adversaries. Among them were his brothers, Ibrahim Lodi's brother Mahmud Lodi, Sher Shah Sur and Alam Khan alias Allauddin, Ibrahim Lodi's uncle. One wonders how could a sodomite lecher like Humayun, surrounded by so many powerful enemies, undertake the job of building the city of Delhi within three years of his coming to power! Contrarily, Haidar Mirza Deglat, another

chronicler, author of the *Tarikh-i-Rashidi* gives "a vivid picture of the disorder and incapacity which marked the early reign of Humayun." (Pg. 128, Elliot & Dowson)

Brother Kamran, anxious to become the emperor, marched from Kabul against Humayun. Vincent Smith observes that Kamran "disgraced himself by inflicting on his opponents the most fiendish tortures, not sparing even women and children." ("Akbar the Great Moghul," Pg. IN) And yet Humayun was not

the simpleton he is made out to be. After all, he outwitted all his brothers and other enemies quite successfully.

Humayun opened his reign as usual by overrunning Hindu territories. The Kalinjar Hindu kingdom fell victim to the depredations of Humayun's army. The late sultan Sikandar Lodi's son Mahmud had set himself up as the ruler of Jaunpur. He had the support of numerous Afghan chieftains. Humayun marched against them and is said to have scored a great victory. The occasion was celebrated with a big feast, mansions were fitted up with exquisite embellishments, (nude) pictures, rich carpets and silk trappings. Humayun spent four months in revelry in Gaur. In the meantime Sher Shah killed some 700 Moghuls, took possession of the city of Benares, sent an army to Kannauj and captured many of Humayun's supporters.

Rebellion after rebellion sprouting in quick succession gave Humayun no respite. The two prominent rebels were Mohammed Zaman Mirza and Mohammed Sultan Mirza. Mohammed Zaman Mirza was given shelter by the ruler of Gujarat. Humayun demanded the extradition of Mohammed Zaman Mirza from Gujarat but the ruler of Gujarat haughtily refused. Humayun marched against him and reached Gwalior. But for some reason, Humayun stopped at Gwalior for two months and passed the time in revelry and lechery. Two years later when Humayun set out to chastise the ruler of Gujarat, he discovered that the ruler of Gujarat was in the process of laying a siege to Chittor. In characteristic Islamic style, Humayun sent word to the ruler of Gujarat (Sultan Bahadur Shah) that as a co-religionist he would not attack him while he was busy fighting the infidel. Humayun's statement betrays Muslim villainy which is valid even today.

In true villainy, Bahadur Shah stormed Chittor, ravaged that great city, collected fabulous booty and then turned his fury on Humayun. The two armies met at Mandsaur. It was a long confrontation. Humayun's effective blockade reduced Bahadur Shah's host to starvation. He fled toward Mandavgadh (Mandu). Humayun followed and laid siege to Mandavgadh. Bahadur Shah fled from there too. On his way to Ahmedabad (now Karnavati), Bahadur Shah took a part of his enormous treasure from Pavagadh fort and set fire to the Hindu town of Champa near the foot of the fort.

Humayun continued to follow Bahadur Shah, conquered Ahmedabad, collected a huge booty from the Hindu merchants of that prosperous city. Bahadur Shah fled to Cambay and Humayun followed him there. However, the chase stopped there. Bahadur Shah fled to Diu and Humayun returned to ravage Champa. After investing the fortress of Pavagadh for four months, Humayun took it. Chronicler Ferishta records: "Great numbers of the garrison were slain and many of their wives and children cast themselves down from the walls. The place where Bahadur Shah had hidden the treasure was known only to one person. The secret was forced out of him. The treasure was found in a vault under the bed of a reservoir. The gold was divided among the soldiers. Vast was the amount of gold that every soldier received."

Humayun then proceeded as far as Mandavgadh and Burhanpur. Muslim Sovereigns in the Deccan grew apprehensive. But Humayun had to return to Agra and Delhi. There Sher Shah Sur was blossoming into a perfect marauder. However, on reaching Agra, Humayun abandoned the chase for Sher Shah; he sank once again in sex and perversity (1535-36 A.D.). As soon as Humayun left for Agra, both Gujarat and Malwa shook off Moghul yoke.

Sher Shah had taken the fort at Chunar standing on the bank of the Ganga, not far from Benares. He became a power to reckon with in Bihar. All the disgruntled Afghans now saw in Sher Shah a potential leader.

There were several diplomatic clashes with Sher Shah and resulting skirmishes. Sher Shah's son had captured Gaur, the capital of Bengal and another strategic fort at Rohtas. As Humayun moved to Agra, Sher Shah sent word to Humayun that he would be prepared to cede Bihar if he was allowed to stay in Bengal, for which favor he will also be prepared to remit Rs. 10 lakhs a year to Humayun. The gullible Humayun was about to turn back when Sultan Mahmud of Bengal told him that Sher Shah must not be believed. Humayun's forces entered Bengal and subjugated the Afghans. The wily Sher Shah laid out an overwhelming reception in honor of Humayun.

The licentious Humayun walked into the trap and remained four months in Gaur drowned in debauchery.

Sher Shah's depredations went far while Humayun was carousing in distant Bengal. Sher Shah put to the sword the Moghul garrison at Benares. Bahraich was cleared of Moghuls. Sambhal was captured; so was Jaunpur. Moghul governors in neighboring towns were ousted, a strong detachment was sent toward Agra and a heavy ransom extracted from the Hindu subjects. The holy Hindu city of Benares was devastated by both contestants. In the process, a great many of its temples were turned into mosques.

Hindal, the youngest brother of Humayun, left Humayun in Bengal and went to Agra. There, Hindal declared himself king. Humayun's confidant Shaikh Bahlol was found murdered. Kamran left Lahore, ostensibly to help Humayun but in reality to dislodge Humayun from the throne. Hindal's and Kamran's forces laid siege to Delhi. However, the governor of Delhi remained steadfast in his loyalty to Humayun and refused to surrender. The two brothers then proceeded to Agra where Kamran declared himself king and Hindal fled to Alwar.

Humayun finally decided to leave Bengal and march to Delhi. Midway he found his path barred by Sher Shah at Chupaghat or Chausa. On the morning of June 26, 1539 A.D. the Afghan army charged the rear of Humayun's camp, made a dreadful uproar and caused the greatest confusion. One of the enemy's elephants charged close to Humayun. An arrow shot from the elephant injured Humayun in the arm. Humayun was about to be surrounded by the enemy forces. Humayun ordered his bodyguards to clear the enemy but no one paid heed. Humayun snatched the spear from one guard and struck the elephant. The stampeding elephant thinned the ranks of the enemy enabling a few of Humayun's men to come to his side. One of his men seized Humayun's horse's bridle and led him away. Humayun fled with the Afghan army close on his heels. He led his men to the stream and while crossing the stream lost 8,000 of his men. His entire harem fell prey to Afghan soldiers. However, Humayun himself finally reached Agra, a destitute.

Brother Kamran didn't expect to see Humayun at Agra. He feigned to be repentant for his past conduct. The other brother Hindal too arrived from Alwar and put up a similar show of repentance. However, Kamran refused to go back to Lahore unless he was recognized as an independent king and given a substantial share from the royal treasury. Disgusted with his obduracy, Humayun arranged to poison Kamran. Kamran fell seriously ill and suspected foul play. Kamran then fled to Lahore for his life.

Sher Shah's contingents were now all over Humayun's territory. Sher Shah's son Kutb Khan was confronted by Humayun's two brothers, Askari and Hindal. Kutb Khan was slain in the battle. This victory elated Humayun. He now wanted to face Sher Shah himself. The two armies, one of Sher Shah and the other of Humayun, confronted each other from the two sides of the Ganga river. Humayun's army began withering away because of desertions. One of his generals, Muhammad Sultan Mirza defected to Sher Shah. Kamran had already left for Lahore. Humayun thought that if he delayed any further, he may not have any army at all to fight for him. Humayun crossed the river and encamped not too far from Sher Shah's camp. Skirmishes now occurred daily.

On the day Sher Shah launched his attack, Humayun's army fled without offering much of a resistance. Humayun himself fled to Agra. He was closely followed by Sher Shah's men. Humayun then proceeded toward Lahore. He was hounded out of Lahore too. Kamran had withdrawn to Kabul while Humayun wended his way first to Multan and then to Bhakkar.

In the desert, Humayun found himself in great difficulty. He was left with only a few hundred followers. Water was scarce. Humayun negotiated with Raja Maldeo of Jodhpur. He did not stop too long there for fear of being handed over to Sher Shah. Humayun preferred to wander aimlessly in the desert. Luckily he found Rana Prasad of Amarkot, a Hindu host. The Rana's father had been killed by the Muslim ruler of Thatta, about 200 miles away. He hoped that some day the revitalized Humayun would avenge his father's death.

To avenge Humayun's depredations in Hindusthan, two brave Hindu warriors in the employ of Raja Maldeo of Jodhpur shadowed Humayun while he fled from Jodhpur territory to Amarkot. Nizamuddin, the author of *Tabakat-i-Akhbari* describes the episode (Pg. 212, Vol. V, Elliot & Dowson) saying: "Two Hindus who had come to act as spies upon him, fell into his hands and were brought to his presence. They were questioned and an order was given that one of them should suffer the punishment of death, with the object of arriving at the exact facts of the matter. The two prisoners broke loose, and snatching a knife and a dagger from two bystanders, they despatched seventeen living creatures, men, women and horses before they were overpowered and slain. The emperor's

own horse was among those that were killed. Had Humayun been killed, then Hindusthan would have been spared over three centuries of depredations and impoverishment at the hands of the Moghuls! And here we have the epitome of Islamic truthfulness! Nizamuddin has the cheek to record (Pg. 240, Vol. V, Elliot & Dowson): "Humayun's angelic character was adorned with every manly virtue. In the sciences of astrology and mathematics he was unrivalled." (And to say that astrology was tabooed by the prophet Mohammed and all mathematics that the Muslim ever learned, they learned from the Hindus, including the digits from 1 to 9 and zero! - The Publisher)

Birth of Akbar

About a year earlier while visiting his brother Hindal's camp in the desert, the 33-year-old Humayun's lecherous eyes fell upon Hamida Banu, the 13-year-old daughter of Mir Baba Dost, a religious guide to Hindal. Humayun wanted to sleep with the girl but the girl was unwilling and so was the father. The father was offered two lakhs of rupees and the girl was surrendered to Humayun. In September 1541, Hamida Banu gave birth to Akbar, while the couple honeymooned in the palace of Rana Prasad, the Hindu ruler of Amarkot. The same Akbar, born in a Hindu home, later blossomed into a Hindu-baiting monster.

Humayun spent three years in the desert and was planning to return to Kandahar. His general Bairam Khan, who had remained in hiding in Gujarat after Humayun's defeat, came and joined the latter. On reaching Kandahar, Humayun was informed that his brothers Kamran and Askari were negotiating with Shah Hussain, ruler of Thatta to entrap Humayun and murder him. Scared at this news, Humayun left little Akbar with a lady in the harem in Kandahar and left for Persia. He was first well received on behalf of Shah Tahmasp of Persia by the governor of Seistan. Later Humayun called upon the Shah. The Shah gave Humayun a force of 14,000 Muslim marauders on condition that Humayun was to cease to be a Sunni and become a follower of the Shia sect of Islam and cede Kandahar to the Persians after capture.

Equipped with this force, Humayun turned back. His immediate enemies were his own brothers of course! Kamran was the king of Kabul and Askari held Kandahar. Kamran had also seized Badakshan (south Bactria) from its governor Sulaiman Mirza, hired by Babur.

Humayun's forces captured the Garnsir region. He also captured Kandahar, gave it to the Persians. Askari fled from Humayun's camp but was later captured, and kept in close custody.

Humayun was now prevailed upon by his generals to invest Kandahar and retake it from the Persians. The Persians were surprised at the unexpected stab in-the-back by a faithless Humayun. They were taken by surprise and did not offer any resistance and Kandahar was retaken by Humayun. Bairam who had been serving as a preceptor to the young Akbar, was put in charge of Kandahar.

Humayun now diverted his attention toward Kamran in Kabul. Kabul was besieged. Kamran's generals started defecting one by one to Humayun's side.

Humayun promised to pardon Kamran if he made a personal submission. Not believing in his brother's Koranic oath, Kamran shut himself up inside the Kabul fort. As Humayun took possession of Kabul on November 15, 1545 A.D. Kamran fled to Ghazni. Humayun marched against Badakshan while Kamran swooped on Kabul and Ghazni and captured these towns. Kamran also got hold of the little Akbar. After capturing Badakshan, Humayun turned toward Kabul and thus was forced to reinstate the ruler of Badakshan. As Humayun's forces laid siege to Kabul, Kamran used to put the baby Akbar on the ramparts where the gunfire was the heaviest from Humayun's artillery. That stopped the gunfire for some time. Humayun continued to receive reinforcements while Kamran did not. In the end, Kamran sued for peace. But still unwilling to appear personally before Humayun, Kamran fled to Badakshan. He was captured and Humayun once again pardoned him and gave him the region of Kolab for Kamran's upkeep.

Several things happened then in quick succession. In June 1548 Humayun left for Kabul to advance against Balkh. He summoned the three brothers to come to his help in the new expedition. While Hindal joined Humayun, Askari and Kamran refused to come to his help. On the contrary, Kamran sought the help of Shah Husain Arghun of Sind, whose daughter was one of Kamran's consorts in the harem. With Shah Husain's help Kamran again invaded Kabul. In this attack Hindal was slain. Kamran fled to India to seek shelter with Salim Shah Sur. He received a contemptuous treatment there and so took to the hills of Sialkot. There he was captured by the Hindu tribe of Gakkhars and handed over to Humayun.

Humayun's generals counseled blinding of Kamran. Kamran tried to hide himself under a woman's veil but to no avail. He was pulled out by his leg, laid prostrate on the ground and while

one man sat on his knees the other thrust a lancet in Kamran's both eyes and as an additional bonus for his fiendish crimes, lemon juice and salt were rubbed into the eye-sockets. Immediately after this operation, Kamran was put on a horse and sent out with a guard. Four years later Kamran died a blind destitute in the streets of Mecca on October 5, 1557 A.D.

Humayun now had some hopeful news from Hindusthan. His adversary Slier Shah had died in 1545 A.D. Even Sher Shah's son Salim Shah died soon after. The Afghan nobles were disunited in the absence of a strong leader. On February 24, 1555 A.D. Humayun entered Lahore without any opposition whatsoever. Afghan morale was at its lowest. At Dipalpur a few Afghans had put up a fight but to no avail.

Delhi was still ruled by an Afghan, Sultan Sikandar Afghan. He now prepared for a fight with Humayun, who was approaching Delhi. He encamped at Sirhind. The rival armies fought skirmishes for several days. In the final engagement, the Afghans lost and their leader Sikandar died. This cleared Humayun's way to Delhi and Agra. Humayun entered Delhi on July 23, 1555 A.D. and once again the royal proclamation was read. Humayun ordered a great celebration which meant unimpeded plunder and uninhibited lechery.

Humayun occupied the palace which is wrongly called his tomb. This palace in Delhi formed part of a vast building-complex encompassing what is known as Purana Qila (Old Fort) on one side and Abdul Rahim Khan Khanan's tomb on the other. A three-furlong short-cut used to lead from the Purana Qila to the Hindu palace occupied by Humayun while he was alive. An underground passage also connected this building with the Purana Qila from the rear of what is now the Delhi Public School.

At sunset on January 21, 1556 A.D. Humayun was on the upper story of an ancient Hindu building. The tipsy 47-year-old emperor's feet faltered and he fell headlong down the staircase and lost consciousness. He was carried to his palace three furlongs away in an unconscious state. On January 24 the fiend died. The Hindu Shakti Chakra (emblem of interlocked triangles which forms part of the devotional emblem of those who worship the Hindu goddess Bhavani) with an embossed stone flower at its center may still be seen on every facade of the so called Humayun tomb and the nearby so called Khan Khanan tomb.

His corpse was carried to a central basement chamber and just dumped in a pit. An earthen mound only a few inches above the basement floor marks the resting place of the tyrant. Since those wanting to move about in the labyrinthine basement of this erstwhile Hindu palace used to irreverently tread over Humayun's tomb, the basement beyond the tomb has been permanently sealed by erecting a wall. For real historical research this wall ought to be pulled down and the basement made accessible to the public.

Now the Brayng of the Asses

Here is a relevant passage in a Government of India publication (Pg. 305, Part II, Archeological Remains, Monuments and Museums, Archeological Survey of India, 1964). It says: "Humayun died in 1556, and his widow Hamida Banu Begam, also known as Haji Begam, commenced his tomb in 1569, fourteen years after his death. It is the first distinct example of proper Moghul style, which was inspired by Persian architecture. There need be no doubt that Humayun picked up the principles of Persian architecture during his exile, and he himself is likely to have planned the tomb, although there is no record to that effect (of course! - The Publisher.) Mirak Mirza Ghiyath, a Persian, was the architect employed by Haji Begam for this tomb."

(The amazing thing is that Humayun, the great accomplished architect in Indo-Saracenic architecture had not a single other work of art built by him before or after his death, under the direction of a Haji or a Paji Begam! The Publisher.)

24

Sher Shah

The Unscrupulous

From the time of the massive Islamic invasions of India by Mohammed Qasem (712 A.D.), Mohammed Ghazni and Mohammed Gori, break away Muslim freebooters kept on pushing into and penetrating different regions to lodge themselves there as so many menacing viruses. One such was Farid Khan, an Afghan who later came to be known as Sher Shah.

An account of his rise to power, since he happened to dislodge and displace the Moghul emperor Humayun for a brief 5-year period, was written a generation later by Abbas Khan (son of Shaikh Ali

Sarwani) at the command of emperor Akbar. That chronicle is since known as Tarikh-i-Sher Shahi. The author was related by marriage with the family of Sher Shah. Copies of that work transcribed in hand from time to time differ in content considerably from one another.

Farid Khan's grandfather Ibrahim Khan Sur accompanied by his son, Hasan Khan, came to Hindusthan from a place called 'Shargari' in the Afghani tongue and 'Rohri' in Multani language, during the reign of Bahlol Lodi.

Farid Khan's father Hasan Khan entered the service of Masnad-i-Ali Umar Khan Sarwani Kalkapur who bore the title Khan-i-Azam and was a counsellor and courtier of Sultan Bahlol.

As an impressionable lad Farid Khan was witnessing all around him how elder Muslim marauders were raping, plundering, massacring and torturing Hindus to convert them to Islam. He was therefore chafing to open his own account as a participant in the general Muslim rape and rapine of Hindus and Hindusthan.

Young Farid Khan began to pester his own parents to persuade any established Muslim marauder to take him as an aspiring apprentice. Accordingly, Mas-nad i Ali Umar Khan was persuaded to employ Farid Khan. The latter was taken as a retainer and given a village known as Balhu so that he may earn his living as a Muslim brigand by extracting everything he needed by threatening and coercing defenseless Hindu villagers.

Both Hasan Khan the father and son Farid Khan were growing in power and status commanding more and more men and territory. The father Hasan Khan was now a fief-holder of the regions of Sahasram (in Bihar), Hajipur and Tanda (near Benares) to be able to maintain a cavalry of 500 horsemen.

Hasan Khan had eight sons from four wives, each of whom had two sons. Annoyed with his father for not giving him a proper share in the family's landed estate, Farid Khan left his father's home to seek his own fortune.

Farid Khan left for Jaunpur where he sought employment under Jamal Khan, a local courtier. Jaunpur, an ancient, sacred Hindu township had long back passed into Muslim hands with the sacred Atala Devi (goddess) temple being used as Atala Devi mosque.

Thereafter Farid Khan gradually enhanced his power and status by raiding and conquering neighboring villages and employing and enrolling more and more Muslim freebooters.

In his raids Farid Khan used to massacre Hindu men and capture Hindu women for his and his henchmen's harems and convert Hindu children to Islam. With the passing of time, Farid Khan fell out with his own father and foster brothers since they were all living by plunder and massacre, where there was no scope for finer feelings.

With an ever expanding territory and army, Farid Khan operated mostly in Bihar. He picked up a quarrel with Kutb Shah, the Muslim ruler of Bengal. Kutb Shah was defeated and slain in battle.

Farid Khan then proceeded to Agra where Ibrahim Lodi was the Sultan. The latter was defeated and slain in the battle of Panipat (1526 A.D.) Thereupon Farid Khan aligned himself with a senior courtier, Bihar Khan. While the two were in a hunting expedition, Farid Khan slew a tiger (Sher). It was then that Bihar Khan (who on the death of Sultan Ibrahim assumed the title of Sultan Mohammed) conferred the title of Sher Shah on Farid Khan. That is how thereafter Farid Khan is referred to in history as Sher Shah.

As a faithless opportunist and aggrandizer, Sher Shah left his mentor Sultan Mohammed and returned to his own territory in Bihar. There he picked up a quarrel with his own foster brothers to rob them of their possessions to increase his own territory and army.

Since 'Shah' implied sovereignty, Sher Shah was known as Sher Khan until he defeated the Moghul emperor Humayun. So the name is Farid Khan alias Sher Khan alias Sher Shah.

Sher Khan, because of his growing power and army got introduced to the Moghul emperor Babur in Agra. As a shrewd observer, Sher Khan confided to his Afghan adherents that he probably could and would oust the Moghuls from Hindusthan. Babur died in 1530 A.D. after a brief four year reign.

Sher Khan could defeat the Muslim sultan of Gaur and Bengal with the help of the Lohani Afghan tribe. But greedy and hungry for power as he was, Sher Khan appropriated all the treasure, elephants and horses that fell into his hands. That angered the Lohanis who plotted to murder Sher Khan. The news reached Babur who took precautions for his own safety. But the Bengal victory had so enhanced Sher Khan's power that he was now a force to reckon with.

Sher Khan managed to take advantage of the dissensions in the Muslim family which controlled Chunar fort. Taj Khan, the head of the family, had been killed in an internecine dispute. His widow

Lad Malika hated by her foster sons, was persuaded through secret negotiations to seek safety by handing over the fort and herself to Sher Shah.

That deal enriched Sher Khan, enhanced his power and increased the size of his realm by the addition of the territory around the fort. He also obtained 60 maunds of gold from Guhar Kusain, widow of Nasir Khan. Thus gold and other wealth kept on adding to Sher Khan's treasures as captured and surrendering women kept augmenting Sher Khan's harem.

It might be added here that Babur, while he was still alive, had forewarned Humayun that Sher Khan was treacherous, selfish and totally unreliable. Consequently, on assuming the throne, Humayun planned to march against Sher Khan's dominion in Bihar. Sher Khan was informed of Humayun's plan to attack Bihar. Sher Khan sent magnificent presents to Hindu Beg, the governor of Jaunpur, requesting him to assure Humayun, on his behalf, that 'Sher Khan is a loyal servant of His Majesty Sultan Humayun and has never transgressed the boundaries of his territory.' Thereupon, Humayun deferred the plan. The wily Sher Khan was only buying time in order to confront Humayun later.

Sher Khan entreated the Raja of the Rohtas Fort to give temporary shelter to his harem and children. (He would never do that with a Muslim king, such was the trust of Muslims in fellow Muslims in matters concerning keeping custody of others' harem! - The Publisher). The Raja did not realize that a Muslim's promise had no value. On grounds of compassion, the Raja agreed to give shelter to Sher Khan's harem while Afghan males were out marauding the Hindu countryside in Bengal and Bihar. This is a pitiful instance of lack of comprehension on the part of the Hindu leaders. Afghan Muslims had wrought havoc in India for several centuries; they deserved no sympathy and help and yet, here we have a Hindu Raja falling prey to dishonest Muslim oaths taken on the Koran. Being totally ignorant of the contents of the Koran, the Hindu Raja did not realize that the Koran permits violation of promises, when such promises are made to infidels. And no doubt, the same Sher Khan was planning to oust the Hindu Raja as well when the time came for it. (Ignorance has always been the Hindus' Weakness and often such ignorance has been self-inflicted and therefore suicidal. The Publisher)

The chronicle *Tarikh-i-Khan Jahan* (Pg. 168) states that 1200 palanquins loaded with two armed Afghan soldiers in veil in each palanquin, were thus carried inside the fort. Some of the palanquins in front did carry a few women; these were examined by the Hindu Raja's guards but the rest were allowed to go unchecked. Sher Khan had sent a message to the Raja that since some of the palanquins had been examined by the Raja's men, such checking should now be discontinued as it was highly indecorous to expose Muslim women to such search by infidels. The search should therefore be now discontinued. The Raja readily assented. And when all the litters had been emptied inside the fort, the Afghans seized possession of the gates and admitted Sher Khan who was waiting outside with his army . . . Ahmad Yadgar (Pg. 266) says that there were 300 litters with two soldiers in each and four Rohillas as bearers; they killed the Raja and made a general massacre of the garrison. Ferishta also accredited the 'doli' story (Vol II, pg. 115) and says that the Raja Harikrishna Rai had escaped with a few followers by a secret passage. The Timurian authors, however, severely condemned Sher Khan's treachery employed in the capturing of the Rohtas Fort. Such indignation was, however, always absent in cases of much more heinous crimes committed by the Muslims elsewhere. See Dorn, pg. 109. (Pg. 361, Vol. IV. Elliot & Dowson) (In recent times, the Mohammedans of India had attempted to apply the same method to confuse the Government of India when the subject of ID cards with photographs for voting purposes came up for discussion. Indian Mohammedans, in a body, protested that taking of their women's pictures was forbidden in Islam. The reason of course was to have ID cards sans photographs for Mohammedan women only so that their menfolk could go under the veil and vote twice or many times, for the anti-national parties. - The Publisher)

Ubiquitous Muslim Treachery

The faithlessness that characterizes Muslim marauders is the hall mark of all Muslims in any field, chronicle writing being one of them. For instance, a footnote on page 359, Vol. IV of Elliot & Dowson, observes: "Respecting the capture of Chunar (fort) and the cruelties perpetrated on the garrison ... is passed over very cursorily by all Afghan writers while the Timurians expiate upon it."

Abbas Khan's *Tarikh-i-Sher Shahi* asserts that having inquired from several army commanders who had accompanied Sher Khan, whether the report of Sher Khan having obtained possession of the Rohtas Fort through subterfuge and treachery was true, they all replied in the negative. The *Makhzan-i-Afghani* also makes no allusion to Sher Khan's cunning. Obviously both these authors

and the persons whom they had questioned, were all partisans as Muslims and Afghans at that.

When confronted with such a situation, a true conscientious researcher can always arrive at the correct situation by taking into consideration that trickery and treachery was a part of Farid Khan alias Sher Khan's nature from his very childhood; how else did he obtain possession of a third fort without a fight?

Sher Khan had since his early adult days gradually expanded his domain, his band of freebooters and his wealth by ravaging the Hindu countryside. He had now become a threat to Humayun. So when Humayun went on expedition to distant Bengal, Sher Khan secretly planned to intercept him on his way back.

At that time, Humayun received news that his own brother Hindal had slain Shaikh Bahlol and had rebelled against Humayun. Shaikh Bahlol had been sent by Humayun to admonish Hindal for planning a revolt.

Sher Khan ascertained the morale of his soldiers and his generals and decided to shadow and dog Humayun at every step. Thus Sher Khan started from his camp in the hilly precincts of the Rohtas Fort and marched to confront Humayun's army.

The two armies happened to encamp on the opposite banks of a stream 25 yards wide. Negotiations started between them, each suspicious of the other. Sher Khan was the more wily and scheming of the two. He made a show of his submissiveness to the emperor. He offered to make peace if the province of Bengal was handed over to him as governor, or even as a vassal of emperor Humayun. Sher Khan was not only buying time, he was also fathoming Humayun's resolve to fight or readiness to compromise. He was also trying to obtain inside information about Humayun's army, its will to fight and possibilities to sabotage and subterfuge.

One of Humayun's negotiators was Shaikh Khalil. Sher Khan bribed him and the man opened his mouth to Sher Khan. Sher Khan asked his advice if a war with Humayun was of any advantage to Sher Khan? Should Sher Khan patch up with Humayun and abandon the idea of a fight? Shaikh Khalil told Sher Khan in all confidence: "War is more to your advantage than peace because his army is in total disarray; he has no horses or cattle, his own brothers are in rebellion. Humayun wants peace out of necessity and will not eventually abide by the treaty." (Pg. 372, Vol. IV, Elliot & Dowson)

One fine morning, Sher Khan's army set out to attack Humayun's forces for the final showdown. Humayun's forces were complacently engaged in their ablutions. Sher Khan's surprise attack put Humayun's camp in total disarray and confusion. Humayun himself ran for his life leaving his entire harem behind. All those women, including the chief queen, fell into Sher Khan's hands. And though the Muslim chronicles don't in this case actually say it, it is well known that Muslim victors always looked upon raping the enemy's women as de facto and final consummation of victory. Ahmed Yadgar's chronicle notes that 4,000 Moghul women fell into Sher Khan's hands.

Sher Khan now decided to crown himself king. He would thus be promoted to the royal status from the freebooter class. "He ordered the astrologers to fix an auspicious moment for his coronation." (Pg. 377, Vol. IV, Elliot & Dowson). This little detail indicates that despite conversion to Islam, the Muslim marauders still retained, over generations, their ancient pre-Islamic faith in Vedic astrology. On being crowned, Sher Khan became Sher Shah.

The Wakiat-i-Mustaki (Pg. 110) states that "the three great works accomplished by Sher Shah toward the close of his reign were, destruction of the infidel Mahratta, the massacre of the idolators of Rayasen and the re-establishment of Islam in Nagor by the expulsion of Maidev. The chronicle adds: "If Allah please! These three deeds will insure him Islamic salvation." (This clearly exposes the Muslims anywhere and more so those in India, all dangerous traitors.- The Publisher.)

Later when Sher Shah led his army and approached Agra, Humayun fled toward Lahore. Sher Shah sent some of his detachments in pursuit. Humayun made his way to Sindh and finally fled to Persia.

The Wakiat-i-Mustaki (Pg. 102) and the Tarikh-i-Daudi (Pg. 264) record Sher Shah's own reminiscence of his younger days that in his youth he went hunting. On one of these sorties he fell in with a party of thieves and highwaymen with whom he associated for sometime, plundering the country all round (Pg. 398, footnote 2, Elliot & Dowson). Thus Sher Shah's apprenticeship started quite early and in due course he became a master marauder, plundering, torturing and killing, raping and massacring and of course converting by force to Islam the helpless.

Ahmed Yadgar (Pp. 292-295) mentions how during Sher Shah's invasion of the Hindu principality of Chanderi the Raja's nephew betrayed him; as a result the Raja's lovely daughter, his elephants,

horses and royal treasure fell into Sher Shah's hands. The nephew was made the Raja of the humiliated Chanderi.

Puranmal, the Raja of Rayasen had put up a tough fight against Sher Shah's unprovoked attack. The fort was heavily bombarded. At the time, the Muslims were adept in the use of cannon. The walls of the fort collapsed. Thereupon, on the promise of safe passage and quarter, Puranmal and all his dependents were allowed to come out; they were lodged in the midst of Sher Shah's camp. They were all butchered later. "Such of their wives and families as were not slain were captured. A daughter of Puranmal and his three nephews were taken alive. Sher Shah gave the daughter of Puranmal to some itinerant Muslim minstrels, that they might make her dance in the bazars and ordered the boys to be castrated, that the race of the oppressing (?) infidels might not increase. He made over the fort to Shahbaz Khan," (Pg. 403, Vol. IV, Elliot & Dowson).

Sher Shah kept on raiding principality after principality such as Mandu, Bhander, Nagor, Ajmer, Jodhpur, Kachwada and Kalinjar. It was during the siege of Kalinjar that Sher Shah was burnt to death by exploding cannon shells in May, 1545 A.D. He thus remained a nominal emperor for a short five-year (1540-1545 A.D.) period after the ouster of Humayun.

(Muslim chroniclers have left glorified accounts of Sher Shah's five-year reign. Some examples are given below, examples that are often cited in our history books by the nitwits in charge of the education system guided by the edicts of the NCERT (National Council of Educational Research and Training) whose primary goal is not education or truth but prevention of Hindu Muslim riots. The Muslims are, however, following the untrue accounts to revive the spirit of the Moghuls in them, that they ruled India, that by being Muslims they are superior beings, that the Hindus are despicable, etc. etc. That education system prevailing in the madrassahs and Muslim Universities such as at Ali-garh, cannot be touched by the NCERT by virtue of the fact that they belong to the 'minority community'. It is thus that the Hindus are the ones that are being denied true history. But that has not reduced the number of Hindu-Muslim riots in India!- The Publisher.)

The Muslim chronicles on Sher Shah, among many other things say: "Sher Shah appointed courts of justice at every place, and always employed himself in founding charities, not only for his lifetime but even for after his death. For the convenience of poor travelers on every road, at a distance of two kos (every four miles) he built a serai (inn); and one road with serais he made from the fort which he built in the Punjab to the city of Sunargaon on the Bengal coast. Another road he built from the city of Agra to Chittor and Jodhpur; and road with serais from Lahore to Multan; one from Agra to Burhanpur. Altogether, he built 1700 serais on various roads and in every serai he built separate lodgings, both for Hindus and Mussalmans and at the gate of every serai he had put pots full of water so that anyone might drink. And in every serai he settled Brahmins (?) for the entertainment of Hindus, to provide hot and cold water, beds and food and grain for their horses, and so on and on.

Now, who is going to believe such balderdash, excepting the nitwits of the Indian history departments? The fantastic claims of his building long-distance highways with almost 5-star-hotel comforts at every four miles is sheer nonsense. The roads have been there built centuries earlier by the Hindus themselves which the Muslims exploited for their ravaging expeditions. And all that work was done in a mere five year period? Even today, with mechanical gadgets, a modern construction outfit would not be able to build so many roads in such a short period. How much more poppycock do we have to put up with?

It is a pity that such bogus claims are believed to be true in India's history texts. Stupidity prevents them to examine the practicability of such achievements, considering Sher Shah's treacherous and greedy nature, his short troubled life, his slender resources and any supportive evidence in his court records. Muslim chronicles have their value no doubt but they must not be taken in their face value; they need to be closely studied with caution and above all, with suspicion.

25

Akbar

How Great Was He?

(Those who rule in Delhi are thinking of naming a new State-owned hotel after Akbar, the Moghul emperor. This being done probably to fabricate the secular 'balance' because one hotel in Delhi is named after Emperor Ashok.

When the State recalls a name from history to christen something, it invites the people to look

back upon some endearing and inspiring qualities of the person chosen.

This article reveals what Akbar, the Moghul tyrant, wrongly described as 'Great' was in real life. If at all, only a brothel can be named after this man. - The Late Baburao Patel.)

Whoever chose Akbar's name for a proposed public sector hotel betrays crass ignorance of history. Even in an ostensibly partisan account of Akbar's reign, titled "Akbar, the Great Moghul", Vincent Smith cannot help observing on page 32 of his book that "Akbar would have laughed at the remorse felt by Ashoka for the miseries caused by the conquest of Kalinga, and would have utterly condemned his great predecessor's decision to abstain from all further wars of aggression."

The view that Akbar's conquests were intended to achieve the great goal of Welding the lesser states into a great empire, Smith dismisses as just "sentimental rubbish".

A perusal of accounts of Akbar's reign by contemporaries like Abul Fazl, Nizamuddin and Badayni and by western scholars like Vincent Smith is enough to convince the reader that slavery in its most abject forms flourished under Akbar and his reign was full of atrocities, lawlessness, repression and relentless conquests of a kind rarely paralleled in history.

To arrive at a correct appraisal of Akbar's individuality it would be proper to review the traditions and standard of behavior of the family from which Akbar was descended.

On page 7 of his book, Vincent Smith observes, "Akbar was a foreigner in India. He had not a drop of Indian blood in his veins." This shows how generations of Indian students have been cheated into learning by rote and repeating

in their answer papers that Akbar was an Indian and one of the greatest one that we have already seen that he was not an Indian. As for the other part of the myth that he was a great man and ruler, we propose to prove in this article that he was one of the most detested by even his nearest of kins and all Indians, and, therefore, ought to be ranked as such in Indian histories.

In continuation of the above quoted remark, Vincent Smith says that Akbar was a direct descendant in the 7th generation on his father's side from Tamerlain (or Timur) and on his mother's side from Chengiz Khan. Thus Akbar was descended from two of the most cruel marauders known to history who made the earth shrink in fear during their life times. But Indian historical texts would almost have us believe that Akbar belonged to a family of people as saintly as St. Francis of Assisi and Abou Ben Adhem.

Vice, Crime and Torture

On page 294 of Vincent Smith's book it is stated that "Intemperance was the besetting sin of the Timuroid royal family, as it was of many other ruling Muslim houses . . . Babur (was) an elegant toper . . . Humayun made himself stupid with opium . . . Akbar permitted himself the practice of both vices . . . Akbar's two younger sons died in early manhood from chronic alcoholism and their elder brother was saved from the same fate by a strong constitution, and not virtue ..."

Akbar's uncle Kamran, says Smith, habitually, "disgraced himself by inflicting on his opponents the most fiendish tortures, not sparing even women and children." (Pg. 15)

Humayun, throughout his life, was engaged in deadly combat against his own brothers as was usual with all Muslim rulers in India. He was quite a match for Kamran so far as atrocities were concerned. When captured Kamran was subjected to great torture. Smith remarks (Pg. 20) "Humayun felt little concern for his brother's sufferings . Kamran was pulled out of his tent, laid down and while a man sat on his knees, a lancet was thrust into Kamran's eyes. Lemon juice and salt was rubbed into his eyes and soon thereafter he was put on horseback to ride away with his escort." With such a tradition coming down to his own father and uncle and Akbar's own unrestricted addiction to all possible vices it is extremely cheeky to assert, as our histories do, that Akbar was one of the noblest humans ever born.

Akbar's Ugly Personality

From the description of Akbar's physical characteristics given by Vincent Smith (Pg. 242) it is clear that Akbar's was an ugly, deformed personality which is quite consistent ethnologically since he belonged to a very vicious family. Smith Says, "Akbar (in mid life) was a man of moderate stature, perhaps 5' 7" In height broad chested, narrow waisted and long armed. His legs were somewhat bowed inward and when walking he slightly dragged the left leg, as if he were lame his head drooped a little toward the right shoulder . . . The nose was rather short, with a bony prominence in the middle and nostrils dilated as if with anger. A small wart, about half the size of a pea connected the left nostril with the upper lip . . . his complexion was dark." In spite of such ugly features, the self appointed, self-styled, sycophant chronicler of Akbar's reign, Abul Fazl, described by his

cotemporaries as 'a shameless flatterer', does not tire of asserting that Akbar was 'the handsomest man on earth.' It is obvious that this 'historian' was writing with a purse under his nose and a sword on his neck.

History is replete with instances of Akbar's extreme addiction to strong drinks and stupefying drugs. He also used to take liberal helpings of horrifying combinations of both, drugs and drinks. Akbar's son Jehangir records: "My father, whether in his cups or sober moments always called me 'Shekhu Babu'." That was a drunken man's endearing term for his son. Smith observes (Pg. 82) that although panegyrists of Akbar made no mention of his drunken bouts it is certain that he kept up the family tradition and often drank more than he could carry.

Aquaviva, a Jesuit at Akbar's court, says that Akbar "went to such excesses in drinking that he ... often fell asleep (while speaking to visitors), the reason being that he made too much use, sometimes of arrack, an extremely heady palm wine, a similar preparation of opium diluted and modified by various admixtures of spices." His bad example in the matter of inebriety was followed only too faithfully by his three sons who attained manhood.

All historians unanimously testify to Akbar's stark illiteracy. His son Jehangir has recorded that Akbar could neither read nor write but used to pose as though he was very learned. It was not so much a question of Akbar's posing as of others' humoring him into the belief that all that he said or did was the outcome of profound wisdom. What else could they do when faced with a cruel and unscrupulous all-powerful monarch!

Akbar's life is a good example of a Sanskrit adage which says:

"Youth, Wealth, Power and Intemperance,

Each singly can bring ruin, What then when all combine?"

Akbar's Lechery

On page 31 Smith says, "Abul Fazl never tires of repeating that Akbar during his early years remained 'behind a veil'. What he means thereby is that Akbar used to spend most of his time in his harem." On page 82 Smith informs us that Aquaviva "the good (Jesuit) father had boldly dared to reprove the emperor sharply for his licentious relations with women . . . Akbar blushing excused himself." Abul Fazl, describing Akbar's harem, says: "His Majesty has made a large enclosure with fine buildings inside where he reposes. Though there are more than 5,000 women (in the harem) he has given to each a separate apartment." This apartment portion is of course a lie because there is no building of Akbar's time, where 5,000 women could have been accommodated in separate apartments.

On page 276 of *Ain-i-Akbari*, Vol. I, edited by Blochman, Abul Fazl tells the reader: "His Majesty has established a wine shop near the palace . . . The prostitutes of the realm who collected at the shop could scarcely be counted so large was their number . . . The dancing girls used to be taken home by the courtiers . . . if any wellknown courtiers wanted to have a virgin they should first have His Majesty's permission. In the same way, boys prostituted themselves and drunkenness and ignorance soon led to bloodshed . . . His Majesty himself called some of the principal prostitutes and asked them who had deprived them of their virginity?"

A pertinent question would be who were these so called prostitutes? Wherefrom did a whole army of prostitutes suddenly descend on Akbar's realm, like a swarm of locusts? The answer is that these ever-increasing prostitutes were none other than decent Hindu women whose homes were daily raided and plundered and after their menfolk were either massacred or converted, were haplessly left to fend for themselves and exposed to the mercy of sex hungry Mussalman courtiers.

Despite an exclusive harem of 5,000 women, and all the 'virgin' prostitutes of the realm whose virginity, as Abul Fazl tells us, was at Akbar's exclusive royal command and could not be violated without special permission by any courtier, the honor of the wives of noblemen and courtiers was itself always subject to Akbar's sexy pleasure. In Vol. III of *Akbarnama*, edited by Sir Jadu Nath Sarkar, Abul Fazl says: "Whenever Begams or the wives of nobles, or other women of chaste (sic) character, desire to be presented, they first notify their wish to the servants of the seraglio and wait for a reply. From thence they send their requests to the officers of the palace after which those who are eligible (sic) are permitted to enter the harem. Some women of rank obtained permission to remain there for a whole month."

Remembering that Abul Fazl had the reputation of being a 'shameless flatterer', the above passage is a clear admission that Akbar used to compel wives of courtiers and noblemen, toward whom he felt sufficiently attracted to remain within his harem at least for a month at a time.

The conclusion is further reinforced by a perusal of the conditions of the treaty of Ranthambhore. The first condition as listed by Vincent Smith was "that the chiefs of Bundi (who owned the fort) be

exempt from that custom degrading to a Rajput of sending a 'bride' to the royal harem." Akbar thus had made it a pernicious custom to demand choicest women from the household of vanquished foes. Thus all women in territories conquered by Akbar, whether commoner or of noble or royal descent, were at Akbar's mercy.

On page 47, Smith refers to Akbar's extreme weakness for women. He says: "early in January, 1564 Akbar moved to Delhi. While he was passing along a road, a man standing in the balcony of a roadside building discharged an arrow which injured Akbar in the shoulder. . . Akbar seems to have discouraged attempts to ascertain the assailant's accomplices. He was then engaged in a scheme for marrying ladies belonging to Delhi families and had compelled one Sheikh to divorce his wife in his favor. The attempted assassination . . . was probably prompted by resentment at the royal invasion of the honor of families. Akbar, throughout his life, allowed himself ample latitude in the matter of wives and concubines!"

The sordid record makes it quite clear that since Akbar had an eye on Bairam Khan's wife and married her soon after Bairam Khan was murdered, Akbar must have caused the violent and tragic end of his erstwhile guardian!

On page 37 Smith describes how Akbar's commander Adham Khan after defeating Baz Bahadur, the ruler of Mandavgad, sent to Akbar "nothing except a few elephants, reserving for himself the women and choicest articles of the spoil." Akbar left Agra on April 27, 1561 and with forced marches surprised Adham Khan just to get for himself the women of Baz Bahadur's harem. Akbar's harem was thus being constantly filled with hundreds of new women. The lot of the women can only be imagined. They could not have been, by any stretch of imagination, provided with decent living. They could only live like herded cattle. Abul Fazl's talk of separate apartments for these women was thus unmitigated tripe.

Vincent Smith refers to another incident on page 103 which underscored Akbar's lust. Jaimull, a cousin of Raja Bhagwandas, was sent on an errand. The garbled version of the incident says that Jaimull dropped dead on the way. His widow, no longer desiring to live in those perilous days, prepared to burn herself on the husband's funeral pyre. Akbar lost no time in chasing those who accompanied the widow putting them in prison after capture ... A little investigation is likely to reveal that Jaimull was poisoned by Akbar's insiders so that Akbar could drag his widow to his harem. (The secular bastards of the Nehru government used this incident to 'prove' Akbar's liberal stance against the 'Suttee system'; they pretend not to know the incident of Anarkali! - The Publisher.)

On page 185 Smith says: "Grimon's statement that Akbar had confined himself to one wife and distributed his other consorts among the courtiers is not directly confirmed from other sources." This adds a new dimension to Akbar's lechery because it reveals how women were considered as mere chattel to be freely exchanged among Akbar and his courtiers in a continuous round of sex-traffic.

Then there was the notorious institution of Meena Bazar according to which on New Year's Day the women of all households had to be paraded before Akbar for his choosing. Any number of such sickening tales of every conceivable form of lechery can be found in the accounts of Akbar's reign.

Akbar's Cruelties

In cruelty, Akbar ranks among the worst sadists of history. Vincent Smith says (Pg. 20) "that in privately executing Kamran's son (Akbar's own cousin) at Gwalior in 1565 A.D. Akbar set an evil example, imitated on a large scale by his descendants Shahjahan and Aurangzeb." The atrocities perpetrated by Shahjahan and Aurangzeb were, therefore, not of their innovations but well-worn traditions handed down by their 'illustrious' ancestor Akbar. It could not have been otherwise because if we believe that humanity shed its medieval cruelty and uncouth ways over a number of generations, then Akbar who was two or three generations removed from Shahjahan and Aurangzeb, must be many times more cruel than his worthy (?) descendants.

On November 6, 1556 A.D., the day after the battle of Panipat, when Hemu was brought before Akbar, wounded and semi-conscious, "Akbar smote Hemu on the neck with his scimitar," says Smith. Akbar was then just 14 years of age. Even from that young age he glorified in the cowardly killing of helpless and prostrate enemies; such was the upbringing of 'Akbar the Great'!

After the battle of Panipat, Akbar's victorious army entered Delhi and then Agra, in state. In accordance with the ghastly Islamic custom, towers were built at both places with the heads of the slaughtered Hindu enemies. Immense treasures were taken from the family of Hemu. Hemu's aged

father was summarily executed." (Pg. 30 of Vincent Smith's book on Akbar)

In suppressing Khan Zaman's revolt his confidant Muhammad Mirak "was tortured for five successive days on the execution ground. Each day he was trussed up in a wooden frame and placed before one of the elephants. The elephant caught him in his trunk and squeezed him and flung him from one side to the other . . . Abul Fazl relates this horrid barbarity without a word of censure." (Pg. 58)

After the capture of Chittor, says Smith (Pg. 64): "Akbar exasperated by the obstinate resistance offered to his army, treated the garrison and town with merciless severity . . . The emperor ordered a general massacre which resulted in the death of 30,000. Many were made prisoners.

The greatest indictment of Akbar is perhaps presented by the great historian Tod's remark that in Chittor "The emperor's proceedings were marked by the most illiterate atrocities . . ."

In November 1572 A.D. when Akbar defeated and captured the Ahem-dabad ruler Muzaffar Shah, he ordered his opponents to be trampled to death by elephants. Hamzaban, commander of Akbar's forces laying siege to Surat in 1573 A.D. was barbarously punished by Akbar by the excision of his tongue.

Masud Hussain Mirza, a near relation of Akbar, who had risen in revolt, had his eyes sewn up after capture. His other 300 supporters were drawn up before Akbar "with the skins of asses, hogs and dogs drawn over their faces. Some of them were executed with various ingenious tortures. It is disgusting to find a man like Akbar sanctioning such barbarities which he inherited from his Tartar ancestors," says Smith.

These instance (and there are many, many more) should suffice to convince the reader that Akbar's whole reign is a continuous tale of horrid cruelties.

Akbar's Perfidy

Smith's account of Akbar's reign contains numerous instances of Akbar's perfidy. On page 57 he says: "An extraordinary incident that occurred in April while the royal camp was at Thaneshwar, the famous Hindu place of pilgrimage to the north of Delhi, throws a rather unpleasant light upon Akbar's character.

"The Sunnyasins assembled at the holy tank were divided into two parties, called the Kurs and the Puris. The leader of the latter complained to the king that the Kurs had unjustly occupied the accustomed sitting place of the Puris, who were thus debarred from collecting the pilgrims' alms." Akbar asked them to decide the issue by mortal combat. They were drawn up on either side with their arms drawn. In the fight that ensued, the combatants used swords, bows and arrows and stones . . ." Akbar seeing that the Puris were out-numbered, gave the signal to some of his savage followers to help the weaker party." In the fight between the two Hindu sannyasin sects, Akbar saw to it that both were ultimately annihilated by his own fierce soldiers.

At the battle of Haldighat, when Akbar's forces were ranged against Rana Pratap's, it was mainly a fight between Rajput and Rajput because Akbar, by his demoralizing atrocities had terrified a number of Rajput chiefs to submission and through them sought to subdue the proudest of the clan, Rana Pratap. At a time, when the two sides were locked in battle and it was difficult to distinguish between Rajputs allied to Akbar and those opposing him, Badauni fighting on Akbar's side, asked Akbar's commander where to shoot so that he may hit only the enemy. The commander replied it did not matter; he could merrily shoot in the midst of the Rajput armies and whoever was killed, it was a gain to Islam. With that assurance, says Badauni, he had no difficulty and he started with gay abandon, secure in the belief that no precautions were necessary. (During the first World War, when the Indian army was deployed in the Crimea, the Muslims soldiers of the same Indian army, stationed behind the Hindu soldiers, shot them at the back, killing many. The Muslims' grouse was that they did not want to fight against the Turks, who were on the side of the Germans and who held the Crimea. After that incident, the British never deployed the Hindu and the Muslim soldiers of the Indian army on the same front, ever. And now India has Muslim Foreign Secretaries helping Pakistan under the table.- The Publisher.)

After the capture of Chittor, Akbar defaced or destroyed every monument that had been spared by earlier iconoclasts. He destroyed the Ekalinga temple, constructed a pulpit from where the Koran was to be read. This gives the lie to the assiduously fostered myth that Akbar was tolerant toward Hindus and respected their deities.

"In or about 1603 A.D. Akbar, who used to retire to his room in the after noon for rest, happened to emerge earlier than was expected; he could not find any of the servants and then discovered a

hapless servant rolled up in sleep close to the royal couch. Enraged at the sight, he ordered the servant to be thrown from the tower and he was dashed into a thousand pieces."

On pages 145 and 146 Smith observes: "Akbar's policy with regard to the Portuguese was tortuous and perfidious. At the very moment when missionaries were approaching his Court in response to the friendly invitation, he had organized an army to capture the European ports. The (Jesuit) fathers were disgusted at the clear evidence of Akbar's duplicity, who pretended a desire for friendship while actually offering hostilities."

In August 1600 A.D. when Akbar's forces besieged Asirgarh fort but had no hope of victory, says Vincent Smith (Pg. 201) Akbar "resolved to rely on those arts of intrigue and guile in which he excelled . . . He, therefore, invited king Miran Bahadur (of Asirgarh) to come out for an interview, swearing on his own royal head that the visitor would be allowed to return in peace. Miran Bahadur accordingly came out wearing a scarf in a way signifying submission . . . Akbar sat motionless as a statue . . . as Miran Bahadur did reverence thrice and was advancing, a Moghul officer caught him by the head and threw him down forcing him to perform complete prostration . . . a ceremony on which Akbar laid much stress. He was held in custody and asked to send an order in writing to the fort to surrender. The latter refused to surrender and sent his son to ask for the king's release. The youth, asked whether his father was willing to surrender the fort, gave a spirited retort on which he was stabbed. The fort commander informed that his son was done to death addressing the garrison to defend the fort to the last man, strangled himself with a scarf. Akbar's perfidy could stoop to abysmal depth.

Lust, the Motive of Conquest

Lust for wealth, women, territory and of course power was the driving force behind Akbar's conquests. In Arabic, it is expressed in the three z's: zar (wealth), zan (women) and zamin (land or territory). In the Ranthambhore treaty we have seen that the vanquished were always compelled to surrender their women to Akbar. In his campaign against Baz Bahadur we have observed how Akbar forced Adham Khan to surrender his harem to Akbar. With regard to Akbar's campaign against Bundelkhand's Rani Durgavati, Smith wails (Pp. 50-51): "Akbar's attack on a princess of a character so noble was mere aggression, wholly unprovoked and devoid of all justification, other than the lust for conquest and plunder . . . Akbar's annexations were the result of ordinary kingly ambition supported by adequate power. The attack devoid of moral justification on the excellent government of Rani Durgavati was made on the principles which determined the subsequent annexations of Kashmir, Ahmednagar and other kingdoms. Akbar felt no scruples about initiating a war, and once had begun a quarrel he hit hard without mercy. . . his proceedings were much the same as those of other ruthless kings."

Describing Akbar's wanton attack against Rana Pratap of Mewar, Smith remarks (Pg. 107): "It is not necessary to adduce any particular incident as supplying a motive for the attack on the Rana. The campaign of 1576 A.D. was intended to destroy the Rana, and crush finally his pretensions to stand outside of the empire . . . The emperor desired the death of the Rana and the absorption of his territory."

A proper understanding of the struggle between Rana Pratap and Akbar should by itself be enough for any judicious observer to condemn Akbar as a rank aggrandizer. Since the two were working at cross purposes and were opposed to each other in deadly combat, a student of history cannot escape the responsibility of adjudging one of them as representing the forces of injustice, tyranny and repression. Since Rana Pratap was a son of the soil fighting against unprovoked aggression, it automatically follows that Akbar must be charged with wanton manslaughter and other crimes in attacking principality after principality. And yet, curiously enough, Indian history is heavily loaded with Akbar's eulogies representing him almost as an angel!

Akbar's Sham Religion

One of the sinister fictions foisted on Indian history is that Akbar's angelic goodness is proved by his founding of a world order called Din-e-Ilahi. This is a complete perversion of truth. Akbar's haughtiness and ambition had reached such a pitch that he could not tolerate people doing obeisance to Mullahs (and through them to the prophet Mohammed) in the name of religion. Akbar asserted that he was divinity himself - the highest temporal and spiritual authority and that on no account must people pay respect to any other person. Akbar's insistence was therefore a negation of all

religion, and an attempt to appropriate to himself unbridled and unrestrained power over the destinies of men and women.

To that end Akbar compelled people to greet each other with the term 'Al-lahu Akbar' which interpreted one way meant 'God is great' but in the more subtle sense intended by Akbar, meant that 'Akbar himself is Allah'.

Smith explains (Pg. 127): "The use of the ambiguous phrase 'Allahu Akbar' gave color to the most extreme criticisms. Even Abul Fazl admits that the innovation aroused much uneasy feeling. At times he (Akbar) allowed himself to fancy that in his own person he had bridged the gulf between the Finite and the Infinite."

How Akbar Humiliated Hindus

Xavier, a Jesuit of Akbar's court, gives a typical instance of Akbar's perfidy in making people drink water in which his feet had been washed. Akbar often posed as a prophet. He wished it to be understood that miracles would take place by the use of that water, that it had a healing effect, etc. Curiously enough such water was meant only for the Hindus and no one else.

Women in abject misery came to the emperor with their grievances. There was always a crowd of women at the palace gates, seeking Akbar's intervention. This was publicised as the proof that the women came for the new prophet's 'blessings'.

Akbar had 'married' a great number of Hindu Rajput women. The liberal idiots of the GoI explain this as a 'proof of Akbar's liberalism and tolerance toward the Hindus and the manifestation of a spirit of reconciliation. This is adding insult to injury. It is putting a premium on lechery. Did Akbar ever give away a single woman of his household in marriage to a Hindu, any Hindu? That proves the point without a shadow of doubt.

Akbar and the Jeziya

The falsehood that Akbar had lifted the Jeziya tax is impertinently repeated by interested parties in India. This tax was extracted by Muslim rulers from their Hindu subjects only, who formed the vast majority, on the specious plea that India was a Muslim country and the Hindus were 'permitted' to practice their own religion instead of the religion of the sultan on payment of this tax. Actually, the Jeziya had 19 other disabilities clamped down on the Hindu population. Akbar did not remove it at all. If he had, how come in treaties with Hindu kings such as that of Ranthambhore, abolition of the tax is specifically mentioned. Where was the need for it?

Akbar the Most Hated

Akbar was no angel. Instead, he was perhaps the most hated person in Indian history. Numerous people, from his own son Jehangir downward had attempted to assassinate Akbar. Jehangir's name was Prince Salim and it was wellknown that he hoped for an early death of his father. The hatred of course was earned by Akbar himself. He had poisoned so many that it is now said that by mistake he had swallowed himself the poison pills he had readied to kill Man Singh.

In a footnote on page 249 Smith lists persons who were secretly executed or poisoned by Akbar: (1) Kamran's son at Gwalior in 1565 A.D.; (2) Makhdum-i-Mulk and Shaikh Abdul Nabi, just after their return from Mecca; (3) Masum Faranghudi; (4) Mir Muizzul Mulk; (5) Haji Ibrahim; (6) All mullahs that Akbar detested.

Akbar's Atrocious Punishments

Smith describes Akbar's punishments (Pg. 250) as "sentences of an appalling kind. The modes of execution included - impalement, trampling by elephants, crucifixion, beheading, hanging and others. As minor penalties, mutilation and whipping of great severity were commonly ordered. No records of proceedings, civil or criminal were kept. The judges followed Koranic laws. Akbar encouraged trial by ordeal."

Nine Gems of Moghul King

India's perverted history has striven hard to depict alien rulers as benign and civilized personalities. Akbar has been thus compared with the great Hindu king Vikramaditya. It is wellknown that Vikramaditya had nine gems (meaning scholars such as Kalidasa, Bhavabhuti, etc.) in his court. And ergo, Akbar too was endowed with nine gems. In reality they were third rate people like Todarmal, Abul Fazl, Faizi, Shah Mansur, etc. In fact, Akbar was fully aware of the true merits of these 'gems'; he considered them idiots. In one of his characteristic remarks Akbar had said about his 'gems': "It was the grace of Allah that I found no capable minister otherwise people would have considered that my measures had been devised by them."

Akbar the Curse

(During Akbar's rule, Hindus were reduced to a people without any self-respect, almost like in Nehru's India. Akbar made Hindus drink the water in which he had washed his feet. He attacked and destroyed the Hindu holy cities of Prayag and Benares. Slavery of men, women and children was rampant. And the number of infamous famines reduced the people to abject poverty. Is that the measure of a 'great' king? - The Publisher.)

Duty of India's Universities

(It is the duty of India's universities to scrap all references to Akbar's greatness from educational textbooks. Instead, the horrid truth about this demon and his regime should be brought out into the open, never mind what the pro-Pakistani Indian Muslims think. - The Publisher.)

26

Rana Pratap Immortal Hero

Rana Pratap's name straddles across the pages of Indian history like a colossus. His deeds of superb, tenacious, unbending and unyielding valor defying the immense might of a cruel and rapacious enemy like Akbar, have few parallels in world history.

In throwing back assault after furious assault launched by barbarous Muslim hordes abetted by their terrorized Hindu henchmen for 11 long and weary years, Rana Pratap has written page after page of Indian history with the scarlet of Hindu blood and the gold of India's patriotic glory.

Contrary to popular belief it was Rana Pratap who ultimately emerged the victor while Akbar was tired out in that war of attrition. By his incessant struggle, Rana Pratap demonstrated to his despirited, disheartened leader-colleagues that a patriotic Hindu struggle for survival based on truth, justice and purity of emotion, bravely and relentlessly waged could always triumph against medieval Muslim tyranny, treachery, deceit, torture, cruelty, lechery, rape and rapine.

Such heroes are remembered for making their mothers' milk resplendent. And Rana Pratap is truly among the foremost of such tenacious fighters who not only added rare nectar to his own mother's milk but also eternal glory to the ancient cradle of Mother India.

Rana Pratap was a scion of the Sisodias, the royal house of Chittor. The sisodia family had had a succession of heroes seldom equaled by any single family in world's medieval history.

The names of Kalbhoj Bapa, the progenitor of the Sisodias, Sumer Singh who helped Prithvi Raj fight the invader Shahabuddin Ghorī, Bhim Sen the commander in chief of Rana Ratan Singh who fought off tooth and nail the lecher-our Allaaddin Khilji, Rana Hamir who heaped defeat after defeat on the Muslims to redeem Chittor, Rana Kumbha who defeated the Muslim usurpers of Malwa and the redoubtable Rana Sangram Singh, the war-scarred hero of many a battle against the alien Muslim tyrant, constituted some of the scintillating star-leaders born in the Sisodia galaxy.

They had all made their mothers' milk glorious by trying to clear India of the Muslim invaders whose regimes, stinking with bribery and corruption, murder and massacre, torture and tyranny, rape and rapine, sacrilege and devastation, Jeziya and Jihad, adultery and incest, sexual perversion and drunken revelries, sodomy and barbarity had made life hell for all peace-loving Hindu inhabitants of the subcontinent. Like a pest these alien marauders infested a major part of India.

The Sisodias, unlike many others, could never be cheated into believing or be coaxed into putting up with Muslim barbarities on the specious plea of achieving a wonderful fusion of Arabic and Persian culture (sic) with the Indian. The Sisodias were not the ones who could sit tight on their thrones with eyes shut when a monstrous, devastating and parasitic Muslim graft was being forcibly implemented in the prosperous garden that was India.

The one reason why Mewar is a desert today is that for centuries all vegetation in it had been systematically burnt down by Muslim marauders to reduce the brave Rajputs to submission through sheer starvation.

Rana Pratap was the grand-son of the great warrior Rana Sangram Singh who contended against the first Moghul invader, Babur.

Rana Sangram Singh alias Rana Sanga's death on January 30, 1528 A.D. was followed by stupid anarchy and intrigue within the Sisodia household while alien Muslim invaders prowled over the countryside like wolves and hyenas eager to make dainty morsels of maimed and fangled Hindu

principalities.

At last Uday Singh succeeded to his father Sanga's throne in 1537 A.D. But he could not bring order and cohesion in that tormented house. Though not a good organizer and stern leader of men, the Sisodia spirit in him refused to seek submission by sacrificing proud Rajput virginity to Akbar's vile venery, which insisted on dragging Rajasthani beauties to his vicious harem.

One of Uday Singh's minor sons, Shakti Singh, had, however, been lured away by the wily Akbar to be used as a tool to cleave Rajput loyalty to the Sisodias.

Straining at the leash to humble the proud Sisodias, Akbar flew at their very throat by besieging the Chittor fort, their ancient seat, and pressing the attack with his brutal might and beastly Muslim atrocities. The splendid mountain-fortress hallowed by the patriotic blood spilled in its defense by generations of brave Rajput men and women, was ultimately irretrievably lost to the Brutal Muslim marauder on February 24, 1568 A.D.

Uday Singh died sad at heart on March 3, 1572 A.D. He had 24 sons from 25 wives of whom Pratap born on May 9, 1540 A.D. was the eldest.

Uday Singh, in his senility, had willed the throne to Jagmal, a younger son from a junior wife. Jagmal was not fit enough to be the king of Mewar. Pratap was about to leave after father's coronation for an unknown destination; he had thought that he was not wanted for the throne. But the senior Rajput nobles did not like this state of things. They made Pratap the king. Pratap was caught at the nick of time by the senior nobles for just at that time, Pratap was about to leave his home on horseback to an unknown destination!

Pratap was enthroned amidst shouts of 'Rana Pratap ki Jai' and later events clearly showed that the choice of the senior nobles was the right choice. Pratap was the best king Mewar could have at that juncture.

Jagmal lost no time in repairing to the court of Akbar, India's enemy number one. The wily Akbar made a convenient tool of Jagmal to drive a wedge between the Rajputs. Thus Jagmal proved himself to be one of the worst bastards of Rajput history.

As was the custom, a royal hunt was arranged on the coronation day after the enthroning ceremony. Rana Pratap led the senior nobles in the hunt which nerved the purpose of battle training and provided an opportunity for leadership and fighting talent to be spotted out. The hunt resulted in a sumptuous kill, which was a good augury.

Foreseeing a long and ceaseless struggle against the Muslims, Rana Pratap chose Kumbhalgarh, a fort 44 miles from Udaipur, for his capital. This fort with its difficult mountain perch and rings of massive walls provided enough security from surprise attacks by Muslim swarms.

A public celebration of Rana Prataps' coronation followed at Kumbhalgarh as a reminder that this was but a make-do substitute for the ancient capital Chittor, which still remained to be wrested from Akbar.

All patriotic Rajput chiefs, who felt the need to uproot the alien Muslim kingdom grafts in India, assembled to pay homage to the new leader Pratap, with a silent prayer in their hearts that he should succeed in exterminating the enemy. Among those who came to pay homage was the aged Rao Chandrasen of Jodhpur, whose daughter had been married to Pratap's father Uday Singh.

Chandrasen was keen on making common cause with Pratap to fight Akbar. Rai Narayandas of Idar, father-in-law of Pratap, was also on their side.

Apprehensive of this combination of three patriotic Hindu rulers, Akbar threw a gauntlet by stationing two punitive detachments of his army at Idar and Jodhpur respectively.

At the time of Pratap's accession, Akbar was a terror. The whole of northern India was under his paw and almost every Rajput chief of repute, excepting those mentioned above and Rao Surtan of Sirohi, had accepted meek and humiliating submission by accepting Akbar's lecherous condition of sending their sisters, daughters and wives to Akbar's harem.

In addition to surrendering Rajput beauties to Moghul lechery, Rajput princes had to be kept at Akbar's court to insure their sisters' unquestioned and unchallenged sexual submission.

Rao Chandrasen and Rao Surtan had practically no territory left of their own. They were constantly hounded out by the Moghuls. Rai Narayandas of Idar, Pratap's father-in-law, had also at times to bow to Muslim pressure. So Pratap was the only one to hold his head high in freedom like a flashing beacon on the bedrock of patriotism.

Akbar was in search of a pretext to attack and subdue Pratap. He had been planning a campaign against Sultan Muzaffarshah of Gujarat. The route lay through Rajasthan. But with a hostile Pratap, Akbar's armies could not pass unchallenged.

The wily Akbar used this occasion to probe Rana Pratap's stand. The Jaipur family had surrendered many of its daughters to Akbar's harem and pawned many princes at his court. Raja Mansingh, a scion of that family, had become Akbar's unwitting henchman. He used to fight Akbar's battles and procure Rajput princesses for Akbar's harem. Trapping more and more Rajput women for Akbar helped assuage Mansingh's sense of shame.

In using Mansingh as a stooge and panderer, Akbar employed the principle of the 'khedda' operation in which a tamed elephant is used to trap and rope in his free comrades to sweat and slave to the master's service.

After the capture of Gujarat's degenerate Muslim sultan Muzaffarshah on November 17, 1572 A.D., Akbar finalized his plans for subduing Rana Pratap. A mighty army under Mansingh was sent against Pratap's less determined allies so that feeling isolated, Pratap may be overawed into submission without risking an encounter.

A concentrated attack with a vastly outnumbering army was launched against Dongarapur. The ruler, Rawal Askarn, had to flee to the mountains. The citizens were subjected to torture, cruel levies and merciless plunder. Young women were either raped or roped in.

Mansingh, the Moghul stooge, now sought an audience with Pratap. The fateful meeting took place on the bank of Udaysagar Lake in Udaypur in June 1573 A.D. It was like a royal elephant bedecked in borrowed trappings meeting a lion, the king of the jungle in his own right. A right royal dinner was laid out but none of the host's party would condescend to share the meal with Mansingh, the traitor, the renegade, the deserter, the turncoat, the stooge, the panderer, the Moghul slave. He was not even allowed to broach the topic of submission to Akbar. An enraged Mansingh hurled a veiled threat of a relentless campaign. Pratap's lieutenant Bhim Singh Sisodia retorted sternly that not only will the Moghul's onslaught be met with Hindu patriotism but that the Rajput horse standing on its hind legs would rest its front hoofs on his royal elephant's head. These words proved prophetic for in the battle of Haldighat, Rana Pratap's horse Chetak actually accomplished the feat and Mansingh was saved from being speared to death because he hid behind the 'mahout'.

The meeting ended in a huff. Mansingh was piqued being forced to dine alone. He left swearing vengeance. Rana Pratap had the place where Mansingh had sat, dug up to a great depth. Ganga water sprinkled, the utensils used in serving a meal to Mansingh, were thoroughly scrubbed, the tentage was burned and all those who had seen Mansingh underwent a purificatory bath and other rituals at Pratap's behest so that the canker of slavery, the infectious serfdom and Muslimophilia from which Mansingh was suffering may not affect the Sisodias. When news of this disinfecting ceremonial reached Mansingh's ears, he was further incensed. He had the temper of the Rajputs but without their pride and character.

Akbar avoided to meet Pratap in the battlefield yet. He did not want to taste his first defeat in the hands of Pratap. Akbar sent another embassy to Pratap under Raja Bhagwandas of Jaipur. The meeting took place at Gogunda in October, 1573 A.D. Bhagwandas was sent away with a lesson or two on patriotism from Rana Pratap, to ponder over at leisure.

Then came Todarmal - an upstart, a cunning slave who had risen from a clerk's post by fawning on the alien Moghul. Pratap hardly cared to meet him. He came in December 1573 A.D. Pratap refused to be a fellow traveler.

Rana Pratap's friends and sympathizers were now singled out by Akbar for attack and made to submit. Rai Narayandas, Rai Surtan of Sirohi, Chandrasen of Jodhpur and his nephew Kalla, Rao Meghraj of Mahoba, Rawal Askarn of Dongarapur kept popping up their heads in independence. Rana Pratap's guerillas in the meantime kept up swooping on Moghul garrisons and checkposts and snapping their communications. Jalaluddin Qurchi, a high ranking commander of Akbar's army, died of battle wounds and Rana Pratap put to flight the leaderless contingent in November, 1575 A.D.

In April 1578 A.D. through sheer desperation Akbar mustered enough Courage to launch a campaign against Rana Pratap after having mauled and reduced all his allies. An illiterate profligate that Akbar was, his measure of humiliating and subjugating the Hindus was to drag their women to his lusty bed chamber. The thought that he had so far been successfully held at bay from taking any Sisodia girl to his voluptuous bed rankled in Akbar's lecherous mind. the sexual urge was one of Akbar's prime motives in pouncing upon Gond Rani Durgavati and hankering to hunt down Pratap, the lion who mounted zealous guard on the undefiled virginity of Mewar to protect it from the prowling Moghul hyenas.

In all Akbar's campaigns against Rajasthan, he used the name of the dead Fakir Moinuddin

Chishti, buried at Ajmer, as a stalking-horse for Hindu baiting. His so called pilgrimages to Ajmer were pious frauds. They were meant as a camouflage and specious pretexts to use Ajmer as a spring-board against the proud Hindu royalties of Rajasthan. As soon as his Rajasthan campaigns ended we do not hear of Akbar's visits any more to the Chishti tomb.

This time too Akbar hatched his plot and massed his armies at Ajmer. Mansingh, the slavish stooge, was deputed to head the expedition so that Hindu may kill Hindu. In to bring glory to Islam. If the expedition ended in disaster, the blame would be heaped on the Rajputs.

Mansingh was assisted by Asaf Khan, Sayyad Hashim Barha, Sayyad Ahmad, Raja Jagannath Kachhwaha, Raja Sunkaran Kachhwaha and Mehtar Khan. Incidentally, Rai Jagannath was one of the three Jaipur princes captured by Akbar's commander, Sharfuddin, and threatened with death by torture. It was then that Jaipur's proud ruler Bharmal had to eat the humble pie and meeting the 19-year-old hypocrite pilgrim Akbar at Sambhar (on way to Ajmer) had to sacrifice the virginity of his beloved daughter in the fire of Akbar's teenage lechery to redeem the lives of Khangar, Jagannath and Raj Singh. This shameless blackmail and naked rape has been glorified and glossed over in current Indian histories as Akbar's great and noble marriage policy in the interests of communal harmony (sic).

Mansingh's mighty army left Ajmer on April 3, 1576 A.D. Rana Pratap, forestalling the Muslim advance, had advised the Rajput peasantry to harvest their standing crop a little early and store it in the forts lest the merciless Muslim vandals burn it down. His command was implicitly obeyed. The Moghul armies found it hard to procure anything even after threats, blackmail and torture because Rana Pratap had worked out an ingenious day-to-day rationing system operated from the warehouses in the well-guarded forts. This has been misrepresented by lying Muslim chroniclers as Pratap's deliberate destruction of all vegetation in Mewar on the eve of the Muslim advance.

Pratap too mobilized the peasantry. Mansingh moved on to Mojera at the foot of Haldighati mountain range. Pratap moved south from Kumbhalgarh toward Khamnur village. His movements were so secret that Mansingh's entire unsuspecting host lay at his mercy encamped near Loha Singh village. But Bida Jhala, a senile nobleman with a misplaced sense of Rajput chivalry, insisted that no such attack be carried out. This obstinate stand saved Mansingh and his proud Moghul horde from a shameful disaster.

Pratap's troops emerging through the narrow defile of Haldighat launched a frontal attack on Mansingh's army at Khamnur on June 21, 1576 A.D. It was a determined attack on Mansingh's phalanx. Striking right and left in patriotic fury, Pratap's troops completely broke the Moghul ranks. Ghazi Khan, who had held his ground well, precipitately fled on receiving a thrust from a Rajput sword. This was the first time in many decades that the Rajputs had dared to challenge the vast imperial Muslim might in open field combat taking the offensive themselves.

The contempt and deep rooted hatred that Akbar's Muslims had for the Rajput mercenaries in their own army is exemplified by a characteristic comment. When the opposing forces were locked in battle and Rajput could not be distinguished from Rajput, some Muslims asked their Moghul commander where to shoot their arrows. With disarming candor the Moghul commander replied that they could nonchalantly shoot at any Rajput for after all any Kafir killed was a gain to Islam. There was another remote motive also that when an allied Rajput chief got killed some of his women and children could be forced or coerced into Islamic harems and slavery without much ceremony.

In their dazed and disarrayed flight the Moghul imperial forces withdrew 12 miles. But just at that time the tide of the battle turned against Rana Pratap. Mehtar Khan, who held large and fresh reserves at the rear, beat the royal kettle drums and spread the rumor that Akbar himself had arrived with large reinforcements.

This announcement terrified the fleeing Moghul ranks. Akbar was a cruel taskmaster. He used to raise towers of human skulls after almost every battle and measure his success by the height of those bizarre towers. It could be that an angered revengeful Akbar might even order their own fleeing heads to be severed and added to the tower.

The mad and desperate onrush of the Moghul armies was now too much for the depleted Rajput ranks. They had now to fight a desperate defensive action with their backs to the Haldighat defile. Rana Pratap was now himself in the thick of the fray surrounded by the enemy and mounted on his elephant Ram Prasad.

The enemy's arrow hit the animal at a delicate spot and he seemed to slump in pain. Rana Pratap's faithful horse, Chetak, was brought alongside. Mounting the horse, he spurred it along

charging into the very midst of the enemy ranks quickly slashing Muslim heads and traitor Rajput throats with his flashing sword. He could easily be identified because of the Hindu saffron standard that fluttered by his side and the scarlet canopy held over his head.

The enemy was milling around the brave and chivalrous Pratap. Raja Ram Shah of Gwalior and his three sons and the faithful Jhala, taken aback by their beloved Rana venturing so far deep within the enemy's serried columns, were fighting their way in, desperately cutting down every foe they met. Raja Ram Shah, who had enjoyed Pratap's hospitality ever since he had lost Gwalior to the Moghuls, repaid the debt of gratitude in losing his own life and that of his sons in a gallant attempt to save Pratap.

Jhala's responsibility now increased much more. He was probably the only notable leader left by the Rana's side in the midst of the milling enemy. He snatched the saffron standard and canopy from the Rana's attendant and lured the Moghul's wrath to himself. Thus freed from a pressing enemy attack, Rana Pratap made his way straight to Mansingh's elephant. Chetak, the brave steed, urged by its brave rider Pratap sprang like a tiger resting its front hoofs for a moment on the forehead of Mansingh's elephant. Pratap rose in the saddle and lunged forward and aimed a powerful blow of his long spear at Mansingh. The latter ducked to save himself and the spear-blow killed the 'mahout' instead.

By this time Pratap's army had been considerably depleted. The few brave companies around him escorted Pratap out of the milling enemy to enable him to gallop away to safety. But Chetak, the gallant horse, also had a bad cut in the leg inflicted by a dagger held by an enemy elephant in its trunk.

As Pratap rode away, bleeding Chetak seemed to be fainting under him. There came a stream and Chetak somehow crossed it only to slump to the ground bringing a faithful life of service to the master, at its final end. Three of the enemy, who had observed Pratap gallop away, pursued him. As soon as Chetak fell dead, one of the three pursuers cried out at him: "O Neel Ghode ke sawar! (O, the rider of the blue horse! Chetak's color was blue.) The voice sounded like that of a Rajput and had a familiar ring. That Rajput was a little ahead of the other two who were Moghuls from Khorasan and Multan respectively. The Rajput was no other than Sakhat Singh, a brother of Rana Pratap, who had joined the Moghuls.

Near the stream Sakhat Singh's horse stopped. He then waited for the two Moghuls and as soon as they drew abreast, he slew them both. On the other bank of the stream Pratap waited to fight all the three thinking that his brother too was thirsting for his blood. He was pleasantly surprised when Sakhat Singh himself had despatched the Moghuls to the other world.

Sakhat Singh then crossed the stream, warmly embraced his elder brother and gifted away his own horse to Pratap so that he could get back to safety.

Out of the 20,000 of the Rana's troops only 8,000 survived. The Moghuls lost nearly 40,000 men. That was a superficial victory for Akbar, almost as bad as a defeat.

After a day's rest Mansingh passed through the defile and captured Gogunda. About forty warriors and priests under Sri Chand, who put up a resistance, were mercilessly slaughtered. On hearing about the Haldighat fiasco, Akbar flew into a rage. He summoned Mansingh and Asaf Khan. They were reprimanded and forbidden any audience with Akbar.

Pratap now set about to organize an alliance with Rai Narayandas of Idar, Rao Surtan of Sirohi and Rao Chandrasen of Jodhpur. Taking advantage of Mansingh's absence, Pratap stormed several Moghul garrisons, checkpoints and pickets and put them to flight. Gogunda was retaken.

Akbar now fitted out another army against Pratap. He put it under Raja Bhagwandas this time. Pitting a Hindu against another Hindu was Akbar's well-thought out scheme. If his Hindu ally won, then it was a victory for the Muslim sultan; if he lost, the fault was all the mercenary Hindu's. Bhagwandas attacked Pratap's allies, one by one and made the alliance ineffective. Akbar himself left Ajmer on October 12, 1576 A.D. His main intention was to watch Bhagwandas, if he was not conniving at Pratap's exploits and escapades.

Akbar's own mighty force quickly captured Gogunda, Mohi, Mudaira and Udaipur, one after the other. He stationed strong detachments of his troops at strategic points in Mewar so that Rana Pratap may somehow get caught in his extensive network. But Akbar was sadly mistaken. He had not reckoned with the agility, bravery, patriotism and indefatigable organizing genius of Rana Pratap.

Bhagwandas and Kutubuddin eventually returned to court, tired and worn out with the pursuit. The rigors of this endless campaign was too much for them. Akbar, chafing under his own incompetence, vented his anger on his Rajput mercenaries. Akbar too left the region disgusted and

disappointed with his lot. However, while pushing on to Malwa, he did not fail to vent his spleen by devastating Dongarapur and Banswara. And as soon as Akbar was gone, all Rana's allies popped up. Together they started a brilliant campaign of dislodging one Moghul garrison after another. The leaderless Moghul contingents trooped out of Mewar in despair and one by one reported to Akbar at Fatehpur Sikri by September 1577 A.D.

Akbar was then camping at Meerut. The discomfited Akbar ordered another campaign against Pratap. It was 1577 A.D. This time Akbar chose a Muslim. It was Shah Baz Khan who was to lead the army. Being a Mussalman, he was not supposed to show any mercy to the infidel. No mercy to the Hindu temples, no mercy to Hindu men and women or their children. His assistants were Mir Bakhshi, Bhagwandas, Mansingh, Sayad Kasim and Sayyad Hashim. The huge army set out on October 15 but soon asked for reinforcements. The reinforcements were generously provided from Fatehpur Sikri. The reinforcements were provided under the leadership of Ibrahim Fatehpuri, elder brother of fakir Salim Chishti. Soon Shah Baz Khan returned Bhagwandas and Mansingh. The idea was to take the full credit if indeed Pratap could be captured dead or alive.

Like an avalanche Shah Baz Khan descended on Mewar countryside, killing peasants, looting their effects, raping women and so on, the usual paraphernalia of the prophet's creed. A great number of cows were slaughtered and temples turned into mosques. It was an angry work of an insensate devastation by a mad Mussalman.

Kalwara village at the foot of Kumbhalgarh was occupied. The fortress itself was reduced after a siege on April 3, 1578 A.D. when a cannon inside the fort accidentally burst and caused a wide section of the wall to crumble. But Pratap had already left the fort for Rampura and thence to Banswara.

Shah Baz Khan left in hot pursuit but could not catch Pratap. He captured Gogunda and Udaipur instead. He despaired of ever being able to catch Pratap, he devastated Mewar and harassed Durjansal of Bundi. After a futile chase after Rana Pratap, Shah Baz Khan returned empty-handed to Akbar, who was then busy campaigning at Lahore. That was in June 1578 A.D. However, before leaving, Shah Baz Khan had posted 50 Moghul garrisons in Mewar and 30 in the neighboring districts to look out for Rana Pratap. Pratap's chief minister Bhama Shah had also escaped from Kumbhalgarh with his brother Tarachand. They escaped to Rampura in Malwa where the local chief Rao Durga extended generous hospitality to them.

The two brothers were well trained by Pratap. With great ingenuity, they collected a trusted band of soldiers and set about attacking the treasuries of Malwa Muslim rulers. They thus raised Rs. 25,00,000 and 20,000 gold mohurs. Bhama Shah met Rana Pratap in his forest hide out in Chulia and offered him all that money.

This money was godsend. Pratap raised a new army with the money. He has been moving from place to place to avoid getting arrested by the Moghuls. With the newly raised army, Pratap captured Dibal fort. His brave son, Amar Singh, fought the commander Sultan Khan and killed him in single combat. Pratap and Amar Singh, now worked separately and recaptured a number of forts, towns and posts which had been under Muslim occupation, in a brilliant two pronged campaign.

Though Kumbhalgarh was now under Pratap's control, he did not think it to be safe enough. He, therefore, made Chawand his headquarters. There a modest palace was built for him and a temple where the royal deity was installed.

Tarachand stayed back in Malwa. There he happened to face Shah Baz Khan at a place called Bassi. In the fight that ensued Tarachand was defeated and seriously wounded. But the local Hindu chief, Rao Sen, nursed Tarachand back to life. Pratap, a patron of heroes brought Tarachand back to Chawand in all honor.

Shah Baz Khan recaptured Kumbhalgarh and set in pursuit of Pratap. But Pratap was far too agile for the lecherous Mussalman. In order to break the Rajput allies of Muslim power in India, Pratap and his father-in-law Rao Narayan-das, jointly attacked Rao Lun Karn of Dongarapur and Rawat Pratap of Banswara.

On December 15, 1578 A.D. Akbar sent another army, again under Shah Baz Khan assisted by Ghazi Khan, Mohammed Hussain, Mir Bar, Shaikh Timur Badakhshi and Mirzada Alikhan. A huge amount looted from the Hindus was also entrusted to Shah Baz Khan for bribing and winning over Hindu traitors.

Shah Baz Khan posted some garrisons and returned to Akbar's camp on June 10, 1579 A.D. During his absence Rao Chandrasen advanced as far as Ajmer. This alarmed Akbar and he sent Shah Baz Khan once again to Mewar. Shah Baz Khan pursued Pratap. At one time the pursuit was

quite close. A time came when Pratap could not take his meal on seven successive occasions; every time he sat down to have his meal, news came that the Moghuls were around for him and he had to flee to another hide-out.

Pratap reached Sodha 12 miles from Mount Abu where the local ruler Rai Dul of Loyana not only received Pratap with patriotic hospitality but also gave Pratap his daughter in marriage. The disappointed Shah Baz Khan returned to Akbar's court. This time Shah Baz Khan spread the word that Pratap was now ready to discuss surrender. A young Rajput noble heard this news from Akbar himself and was so sad that he wrote a poem on this. In his poem, this young-man, called Prithviraj, wrote that it was impossible for him to believe that Pratap has offered to surrender; it would be easier for him to believe that the sun was now going to rise in the west instead.

Pratap read the poem the words of which had the strength of ten thousand warriors. He replied and said: "Pratap swears by God Eklinga that he would never submit to the Turk usurper and the Sun would continue to rise in the east. Pratap would be unworthy of Sanga's blood if he were to tolerate alien Akbar's power. Your faith in me, Oh Prithviraj, would remain vindicated."

It was now Dastan Khan, the governor of Ajmer's turn to go to Mewar. But he was wounded in trying to quell the revolt of a disgruntled Kachhwaha chief of Jaipur. He died of the wound on June 17, 1580 A.D.

Then Abdur Rahim Khan Khanan, the new governor of Ajmer was sent to Mewar. He had kept his family at Sherpur and himself was on his mission at Mewar. Pratap's son, the brave Amar Singh, descended on Sherpur and captured Abdur Rahim's entire harem. When Pratap was informed of this, he with his usual Hindu chivalry, returned the whole harem to Abdur Rahim.

Abdur Rahim so touched by this nobility of the Hindus wrote back to Pratap in gratitude: "In this transitory temporal life where land and wealth is of no avail, virtue alone doth prevail. Pratap alone of all princes of Hind spurning wealth and comfort holds his head high in honor." It is highly doubtful whether the cruel and fanatic Abdur Rahim ever paid this tribute to Pratap or whether those lines were figments of some court flatterer's fiction.

There were a few skirmishes between the Mughal forces of minor nature. On one occasion Pratap had practically fallen in the hands of his enemies but in the end Rana Pratap succeeded in keeping himself out of the clutch of the Moghuls. Akbar could not take it any more. He was fed up. He called it off in 1587 and soon after Pratap started recouping all his lost territory.

Rana Pratap ascended the Sisodia throne at the age of 32. It was the auspicious Holi Festival Day. Akbar fought against him for 11 long years but did not succeed in subduing him. After the abandonment of any more campaigns by Akbar in 1587, Rana Pratap soon regrouped his forces. He started a brilliant campaign in 1589 and uprooted the Muslim garrisons and pickets in Mewar. He reconquered all lost territories except Chittor, Ajmer and Mandalgarh.

To teach a good lesson to the Kachhwaha family for betraying the Hindu cause and pawning its virgins and young princes to the Muslims, Pratap invaded Malpura, a very wealthy town 55 miles from Jaipur to plough back the wealth in strengthening battered Hinduism.

Early in January 1597, Rana Pratap pulled a muscle while aiming an arrow in a tiger hunt on the outskirts of the capital Chawand. There he overstrained himself. He waged a colossal war against the Muslims to protect Hinduism and its honor. He finally died on January 19, 1597. He was cremated at Chawand where a modest stone canopy shelters the sacred spot.

Pratap had 15 sons from 11 wives. He had not yet completed his 57th year when he died. His hectic life was full of gnawing worries and extreme hardships. Mourned by entire Hindudom, its hero Rana Pratap had well earned his eternal rest. It was his tenacity and sacrifice which saved many a Rajput woman from being dragged to Muslim harems and proud Rajasthan from being converted en masse to Islam through terror and torture.

During the 11 years that the Moghuls had tried incessantly to hunt down Rana Pratap, he had vowed that he would rather survive on leaves and sleep on grass until he won back Chittor, the ancient Sisodia castle, than give up and become a slave to the Mussalman. He stuck to the vow till his death. The vow is still symbolically kept by his successors by placing some blades of green grass under the royal bed and a few leaves under the princely plate because unfortunately the family never succeeded in winning back Chittor.

Likewise, thousands of Rajput soldier families who had to evacuate the fort, had vowed that they would never settle down to home life until Chittor was recaptured for Hindudom. They still continue to eke out a peripatetic life of extreme poverty as gypsies hammering out and selling a few iron utensils from place to place. These are harrowing reminders of the havoc wrought in India by

the medieval Muslim usurpers and their atrocious alien hordes.

The struggle that their ancestor heroes of Hindusthan led by Rana Pratap waged against a brutal and lecherous enemy will for ever inspire sons of Hindusthan through generations, to likewise make their own mothers' milk resplendent.

I have been receiving many letters asking me to convey congratulations to this writer for his articles. I give his address below so that readers can congratulate him directly. Every writer likes appreciation of his work P.N. OAK, N-128 Greater Kailas I, New Delhi 14

—The Late Baburao Patel. October, 1966.

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Jehangir The Fourth Moghul

Like his father Akbar, Jehangir was a vicious ruler. The Memoirs that he is supposed to have written of his reign are designed to mislead posterity. Underlining this aspect of his Memoirs, the late British historian Sir H.M. Elliot says that despite Jehangir's claim to that effect "it has been too hastily assumed that Jehangir wrote the Memoirs with his own hand, for he was hardly the man to have taken upon himself such hard labor (Pg. 255, Vol. VI, Elliot & Dowson).

About Major Price's edition of the Memoirs (one of the many fraudulent versions of the concoction) Sir H.M. Elliot says that it "seems to have been written rather by a jeweler than by an emperor, and the pretended accuracy and minuteness with which the value of gold and silver and precious stones is given, and the astounding exaggeration displayed in enumerating sums 'which far outshine the wealth of Orms and Ind', convey to the mind strong internal evidence of fabrication."

Sir H.M. Elliot illustrates his remarks with many instances of Jehangir's fabulous claims. In one, Jehangir says that he demolished a temple constructed by Raja Mansingh and on the same place erected a mosque which cost him Rs. 5,40,00,000. Another version says it was only Rs. 8,00,000. The reality which escaped even Sir H.M. Elliot, is that Jehangir did not spend even a single pie. He merely massacred the priests, slaughtered the temple cows, threw out the image and ordered the temple to be used as a mosque. The only expense incurred was to uproot or deface the idols. And even that was made good by taxing the terrorized Hindus themselves.

Debunking Jehangir's claim to have installed a gold chain of justice for any citizen to pull and summon the emperor to do him justice, Sir H.M. Elliot notes: "The silly Chain of Justice the emperor tells us he fastened from the palace at Agra to a stone pillar near the Junna does not appear (to have been) ever shaken and probably was never meant for anything but parade. The practice was a mere . . . imitation of . . . what Raja Anangpal had done at Delhi" (Pg. 262). This shows that the Moghuls covered their misdeeds with the plumes borrowed from suppressed and misappropriated Rajput glory.

Thus page after page, the eminent British historian, gifted with a rare insight, has exposed and hoisted on the parapet of history the shameless sanctimonious lies which Jehangir himself and his brood of fawning chroniclers have recorded to misguide posterity and claim its plaudits for a reign which was one more sickening story of murder and misconduct.

Prince Salim, after becoming Emperor Jehangir after Akbar's death, was born at Fatehpur Sikri on August 30, 1569 A.D. His birth there is a strong proof of the fact that Fatehpur Sikri was not built subsequently by Akbar. It already had majestic mansions where Akbar's wives could lie in confinement in royal comfort. This was the birth of a man who turned out to be a consummate drunkard, womanizer and sadist.

Sir H.M. Elliot tells us that in a version of Jehangir's Memoirs "not only is there scarcely any allusion made to his propensity to drinking, but he speaks with pious horror of his disgraceful addiction of his brother Daniyal; whereas in true Memoirs, there are as many drinking bouts noticed as in the Memoirs of Je-hangir's great-grandfather Babur; and the extraordinary potations to which he confesses would have shamed even that immoderate toper" (Pg. 260, Vol. VI). This clearly means that though Babur himself was an immoderate drunkard, Jehangir excelled his own great-grandfather's record.

Poisoned His Own Father

Jehangir also was a murderer from his boyhood days. His father Akbar was a deeply hated

person as is evidenced by the fact that almost all his near relations (The Mirzas), almost all his generals and even his own son, Jehangir, kept constantly revolting against Akbar. Jehangir hated Akbar so much that as early as 1591 A.D. i.e. when Jehangir was only 22 years old, he poisoned Akbar. The latter wriggling with intense pain and in a state of delirium said "Oh! Sheku Baba, why did you poison me? If you wanted the throne you should have told me so."

On Friday, August 12, 1602 A.D. Salim alias Jehangir had Abul Fazl, a so called gem of Akbar's court, ambushed and murdered. Crowing about this murder Jehangir records "Shiekh Abul Fazl had adorned himself outwardly with the jewel of sincerity and sold it to my father (Akbar) at a heavy price. He had been summoned from the Deccan, and since his feelings toward me were not honest, it became necessary to prevent him from coming to court. As Bir Singh Deo's country was exactly on the route I sent him a message that if he would stop that sedition-monger and kill him, he would receive every kindness from me. By God's grace when Abul Fazl was passing through Bir Singh Deo's country, the Raja blocked his road, and after a little contest, scattered the men and killed him. He sent his head to me in Allahabad." Salim received it "with unholy joy and treated it with shameful insult" ("Crescent in India", by S.R. Sharma, Pg. 383).

A year or two later Prince Salim committed yet another murder. The victim this time was his Hindu wife Manbai, sister of Mansingh and daughter of the Jaipur royal family. In one version of Jehangirnama it is stated that she died after a three-day fast. But it is wellknown that no one dies by a three-day fast. In another version it is stated that she committed suicide by taking poison. But in contemporary chronicles it is variously stated that she died following a quarrel with a harem-colleague or with Jehangir himself. The latter version is the most plausible because Jehangir was known for his propensities to murder people in cold blood as his father Akbar used to do. Had Manbai not been murdered, there would have been an inquiry into her death. But neither Akbar nor Jehangir batted an eyelid, much less ordered an inquiry into Manbai's death; it shows that she was the victim of a plot by both Akbar and Jehangir or at least by the latter singly. It was because of this foul murder of his sister, only about a year before Akbar's death, that Mansing plotted to bypass Jehangir, his own brother-in-law, and instead proclaim Prince Khusru (Jehangir's son by Manbai) as emperor.

Not having yet succeeded in secretly poisoning Akbar to death, and itching to wield the royal scepter for despotic misconduct, Jehangir started to openly defy Akbar. Early in 1598 A.D. when Akbar asked Salim to lead an expedition to Transoxania, he declined to do so. A little later when Salim was asked to take charge of the royal army in the Deccan, he absented himself at the time of departure and successfully dodged the posting.

S.R. Srivastava writes: "During May 1589-1590 A. D. Akbar had become greatly alienated from Salim, and the seed of rebellion was sown in the prince's mind... The older he grew the more fond he became of sexual indulgence, of drink and other youthful follies. Although he had a large harem he had in June 1596 A.D. fallen violently in love with Zainkhan Koka's daughter. It may be that the story of the prince's love for Mehrunnissa (future Noor Jehan) and Anarkali were not without substance. When he was sent with the expedition against the Rana of Mewar... from self-indulgence, wine drinking and bad company (Salim) spent much time in Ajmer. Taking advantage of Akbar's absence Salim decided on open rebellion. He marched rapidly from Ajmer toward Agra, confiscating more than a crore worth of cash and effects of Shah Baz Khan Kambu" ("Akbar, the Great", Pg. 462 ff).

S.R. Sharma writes: "In 1600 A.D. when Usman Khan, an Afghan chief, rebelled in Bengal, Salim was asked to proceed to the eastern province, but he preferred to remain at Allahabad, appropriated vast revenues of Bihar (amounting to no less than 30 lakhs of rupees) and assigned jagirs to some of his supporters. It was this grave misconduct of Salim that had made Akbar somehow finish the conquest of Asirgarh, and hasten to the north. Akbar reached Agra in May 1601 A.D., and heard that Salim was coming to the court with 30,000 horses; that he had, in fact, reached Etawah, only 73 miles from the capital. Akbar thereupon ordered him to return to Allahabad and at the same time conferred on him the governorship of Bengal and Orissa. Salim continued in royal style at Allahabad, struck coins in his own name, and had the impudence to send specimens of them to Akbar" (Pg. 382, "Crescent in India").

S.R. Srivastava says: "On return to Allahabad Salim relapsed into his old habit of drink and self-indulgence. Surrounded by unworthy companions he imbibed excessive love of flattery. He had for years been familiar with these vices but now he carried them to excess. He became addicted to wine at all hours to such an extent that it ceased to intoxicate him. So he began taking opium in addition to wine. He had started drinking at the age of 18 and now he took sometimes as many as 20

cups of double distilled spirit. Under the double intoxication of wine and opium he sometimes inflicted capital punishment for ordinary offenses. One day in a fit of drunkenness, he had a news-writer horribly flayed alive in his presence. He castrated a page, and had a domestic servant beaten to death." About April 1603 A.D. Akbar, tried to appease Salim. Akbar took off his own turban and placed it on Salim's head as a gesture recognizing him as heir apparent. But this was of no avail. When asked to march against Amar Singh, son of Rana Pratap, Jehangir went away to Allahabad to lead his life of licentiousness and debauchery and continue to be in revolt against Akbar. With a view to subduing his rebellious son, Akbar left his capital Agra for Allahabad in 1604 A.D. but he had to return half-way on learning that his mother died. Salim now visited Agra ostensibly to condole the death of his grandmother. When he feigned to bow down to Akbar, the latter took him to an ante-room and administered him a few resounding slaps, as paternal punishment for his insubordination.

Akbar himself was now taken ill. It could even be that Jehangir once again poisoned him. But it is also said that Akbar, himself an incorrigible poisoner, had prepared some poison pills to kill Mansingh and through mistake he had swallowed the poison pills himself while offering the innocuous ones to Mansingh which deceitful Akbar had reserved for himself.

Mansingh and some others had planned to seize Jehangir and imprison him to prevent him from coming to the throne. Instead they wanted to proclaim his son Khusru as the emperor. Khusru and Jehangir used to abuse each other in public. That was some 'royal conduct'! Informed of Mansingh's plot to kidnap him, Jehangir remained away from his dying father.

Akbar died in October 1605 A.D. in the usurped Hindu palace at Sikandra, six miles from Agra, where he lies buried. Jehangir ascended the throne in the ancient Hindu Red Fort in Agra on Thursday, October 24, 1605 A.D. at the age of 36. This date must be regarded as approximate as is usually the case with Muslim chronicles. Jehangir's own Memoir is a collection of lies and falsehoods. It is full of solicitous filial affection for his father, Akbar, reverence for saints, high regard for lofty principles of administration, horror for drinking and many other similar sanctimonious tripe.

Sir H.M. Elliot debunks Jehangir's claim to basing his rule on some lofty principles of government. When Jehangir claims that he never dispossessed anyone of one's property without due process of law, Elliot points out that when accommodation was to be found for Prince Parvz, the women and children of Mahabbat Khan, who was away defending Jehangir's empire in Kabul, were un-ceremoniously turned out of their mansion. Mahabbat Khan was chosen for this signal dishonor because he was an erstwhile Hindu. He was the son of the brother of Rana Pratap. Jehangir was, therefore, no exception to medieval Muslim fanaticism in handpicking even Hindu converts for insult, humiliation and usurpation.

In the right royal Muslim tradition, Jehangir's own son Khusru hated his father and revolted against him even as Jehangir himself had done against Akbar. Khusru, the eldest son, was a handsome figure since he was the son of a Hindu mother (Manbai, a Jaipur princess who was murdered by Jehangir). Since he used to fling filthy abuse in the open at Jehangir, the latter put Khusru under surveillance. On the evening of April 16, 1606 A.D. Khusru escaped on the pretext of visiting Akbar's tomb.

So in the very first year of his reign Jehangir's enemy number one was the heir apparent prince royal Khusru. Jehangir repeats the abuse which every Muslim ruler had for his recalcitrant sons. He says that Khusru "influenced by the petulance and pride which accompany youth, and by the encouragement of evil companions got some absurd notions into his head. My distress arose from the thought that my son had become my enemy, and that if I did not exert to capture him, dissatisfied and turbulent men would support him and thus dishonor would fall upon my throne."

Guru Arjun Dev Killed

Khusru fled to the Punjab. Some Muslim generals joined him. But the governor of Lahore refused him entry to the city. In three weeks, Khusru was captured. He was brought in chains before Jehangir. Guru Arjun Dev, the valiant Hindu leader of the Sikh sect, was captured on the plea that he had helped in Khusru's revolt with a cash gift of Rs. 5,000. The Guru's property and hermitage were confiscated. He was also fined two hundred thousand rupees. Guru Arjun Dev was further ordered to erase some hymns from the Holy Granth which contain the teachings of a galaxy of Hindu saints. The Guru refused to pay any fine or to tamper with the scriptures. In June 1606 A.D. Guru Arjun Dev was mercilessly tortured to death under a blazing mid-summer sun with hot sand and boiling water being publicly poured on him on the banks of the Ravi river in Lahore.

Such were the atrocities that the 'noble' son (Jehangir) of the 'noble' father (Akbar) perpetrated in Hindusthan. Jehangir describes how mercilessly he punished others suspected of helping Khusru,

saying: "Seated in the pavilion (in Lahore fort) having directed a number of sharp stakes to be set up in the bed of the Ravi, I caused the 70 traitors who had conspired with Khusru against my authority, to be impaled alive upon them. Than this there cannot exist a more excruciating punishment. . . and ■ spectacle of such frightful agonies must, if anything can, operate as a due example to deter others" (Pg. 273, Vol. VI, Elliot & Dowson). Jehangir also arraigned his own sweetheart Noor Jehan for some petty crime. And this same Jehangir is presented to the Indian public as a man of justice!

Khusru was blinded with a wire and put in prison. "When the wire was put in his eyes, such pain was inflicted on him that it is beyond all expression" (In-tikhab-i-Jehangirshahi, Pg. 448, Elliot & Dowson). The blinding of Khusru was occasioned by another insurrection. A plot was hatched while Jehangir was away in Kabul, to murder him while in a hunting expedition and put Khusro on the throne.

Jehangir continued the Muslim tradition of invading Hindu kingdoms. "On his accession Jehangir dispatched an army against Mewar under the command of Prince Parvez and Jaffar Beg. A battle was fought at Deoli in which the Muslim imperial army was badly routed and shamefully recalled ostensibly because of Khusru's insurrection.

A second expedition was sent to Mewar two years later (in 1608 A.D.) under the Rajput convert Mahabbat Khan. Now the Rajput was set against the Rajput. This expedition too was repulsed by the Rajputs of Mewar. Jehangir replaced Mahabbat Khan with a ruthless Muslim general Abdulla Khan. He led a terrific assault against Rana Pratap's son Amar Singh, who narrowly escaped death. However, Abdulla too was unable to break Mewar. Raja Basu, a Hindu was then given the command of Muslim forces to cajole the ruler of Mewar into submission. But Raja Basu excused himself. In 1613 A.D. Jehangir ordered Azam Koka to desecrate Mewar. Prince Khurram (who later became sultan Shah-jahan) accompanied Koka. The two fell out and Azam Koka was sent a prisoner to Gwalior fort in April 1614 A.D. Khurram was a great Hindu-baiter. He made things very difficult for Amar Singh. "He reduced the Rana to great straits by devastating his country. In fact, Amar Singh found himself in the same plight as his father in 1579-80 A.D." (S.R. Sharma, Pg. 452, 'Crescent in India').

Jehangir claims: "Being helpless, he (Amar Singh) resolved to succumb, and to do homage. He sent his maternal uncle Shubh Karna and Hardas Jhala, a trustworthy and intelligent servant.." Amar Singh refused to go to the Moghul court in the unbending spirit of the great Rana Pratap. Jehangir restored Chit-tor to the Ranas on condition that it was not to be repaired or fortified.

Having failed to maintain the independence of Mewar, Amar Singh abdicated in favor of his eldest son Karna Singh. During Aurangzeb's atrocious regime, Rana Raj Singh shook off the Mogul tutelage.

Jehangir fleeced the Ranas as best he could but in his Memoirs he indicated falsely of course, that he bestowed wealth on the Ranas. Our historians need to be very very careful in deciphering the material that is included in Je-hangir's Memoirs.

Burhanpur, the Moghul headquarters for the southern command, was a hot bed of intrigue at the time. There the Moghul princes and the generals often worked at cross purposes. Although Prince Parvez held his petty court there, the real power was wielded by Khan Khanan from 1608 to 1610 A.D. Next two years, the power was shared, by Khan Jahan Lodi, Khan Zaman, Mansingh and Abdulla (the desecrator of Mewar). The command was again given back to Khan Khanan in 1612 A.D.

Toward the end of October 1616 A.D. Prince Khurram left Ajmer for the Deccan. The Moghul army under him reached Mandu and then Burhanpur in March 1617 A.D. The war with the Muslim kingdom of Ahmednagar had dragged on desultorily. Ahmednagar's ruler, Malik Amber the Abyssinian was trying to retrieve the chunks of his territory that Akbar had taken over. He somehow had succeeded in keeping the squabbling Moghuls at bay. At the new situation, with a mighty Moghul army at the frontier, Malik Amber patched up a treaty. He ceded to the Moghuls the newly conquered Balaghat territory. Abdur Rahim Khan Khanan was appointed the governor of the Deccan while his son, Shah Nawaz was posted as the garrison commander at Balaghat.

As soon as Prince Khurram turned his back, the wily Malik Amber won back by 1620 A.D. almost all the territory he had ceded to the Moghuls. Prince Khurram was sent again to the Deccan to confront Malik Amber. A similar treaty followed. In 1623 a feud started between the two southern states, Bijapur and Ahmednagar and both wanted the help of the Moghuls. Malik Amber died in 1626 A.D. at the ripe old age of 80 but none of these states could yet be subdued by the Moghuls.

Prince Khurram now attacked the Hindu kingdom at Kangra. The unfortunate Kangra kingdom

has been the scene of untold Muslim atrocities. But after every assault, the Hindu king raised his head proudly. Jehangir always wanted to capture the Kangra fort. Murtaza Khan, the governor of the Punjab was chosen to lead the expedition against Kangra. But Murtaza died suddenly before the expedition. Chaupadmal, son of Raja Basu, was then sent against Kangra but being a patriotic Hindu he refused to invade the holy city. In stead he made common cause with patriotic Hindu forces against the alien Moghuls. He was captured and tortured to death. Khurram (later Shahjahan) was then sent to the Kangra campaign. He was notorious for his atrocities. His cruelty forced the besieged Hindus of Kangra to live on "dry fodder for four months". Ultimately the Muslim forces entered Kangra over the dead bodies of the Hindus on November 16, 1620 A.D.

In 1611 A.D. Jehangir's forces invaded the famous Hindu shrine Jagan-nathpuri. The atrocities committed by the Moghuls forced the Raja Purushot-tam Das to surrender. To prevent the whole countryside from being raped, the Hindu Raja agreed to surrender his own daughter to Jehangir's harem. Raja Kalyan, the son of Todarmal, sallied out like a municipal daroga as his father and Mansingh used to do for Akbar, and brought the poor sorrowing princess to the Muslim court.

Purushottam Das, the ruler of Jagannathpuri, smarting under the humiliation of a lost kingdom and a kidnapped daughter defied Moghul authority in 1617 A.D. This resulted in the annexation of his territory, giving the Moghuls a common frontier in the southeast with the kingdom of Golconda.

In 1620 A.D. Kishtawar, a small Hindu principality to the south of Kashmir famous for its tasty fruits and saffron, was invaded and captured. The Raja made another attempt to shake off the Moghul yoke two years later but found himself powerless. Jehangir and Akbar, between them razed the ancient Hindu temple of Verinag in Kashmir at the source of the river Jhelum. The ruins and images of this shrine may still be seen at the site. Adding insult to injury, however, a misleading tablet put up at the place announces in Urdu that the masonry work was raised by the Moghuls. In medieval history, therefore, wherever the names of any Muslim rulers seem attached to some ancient sites, they should be deemed to be desecrators of those buildings and not the builders. This general rule needs to be borne in mind by every student and scholar of Indian history lest he be misled by fraudulent claims in Muslim chronicles.

What is frequently lauded as a great romance between Jehangir and Noor Jehan is a horrid tale of murder, kidnapping and rape. This cruel episode is described in Mutamad Khan's Ikbāl-nama-i-Jehangiri and many other chronicles. Mirza Ghiyas Beg called on Akbar at Fatehpur Sikri and was taken into service. He gradually rose to be the superintendent of the royal household. His youngest daughter, who later came to be known as Noor Jehan, was married to a young Iraki immigrant called Ali Kuli Beg Istailu. Jehangir had his lecherous eyes on this married lady. As soon as Jehangir came to the throne he planned to assassinate Ali Kuli Beg Istailu so that he could then lay his hands on Noor Jehan.

To put Ali Kuli off his guard, Jehangir promoted him to the title of Sher Afghan and sent him to distant Bengal with his wife. Jehangir also, at the same time, sent a number of assassins to Bengal to kill Sher Afghan. And that was done although in the process several of the would be assassins were slaughtered by Sher Afghan but they were too many in number and finally Sher Afghan was cut in pieces. And so Sher Afghan's weeping widow was per force brought to Je-hangir's harem. Noor Jehan, also called Mehrunnisa, eventually gained considerable power in the court. Jehangir was now drinking too much. When the doctors advised to cut down on drinks, he did so but added 'faluha' (a stupefying drug) in his reduced drink to have the same effect. Inordinate drinking impaired Jehangir's health considerably.

In the meantime, Shahjahan was getting impatient. He prepared for rebellion against his father. He refused to fight against the rebelling Afghans. When asked to go to the Deccan he carried with him his blind elder brother Khusro and killed him on the way. Thus he had one contender less for the throne! Shahjahan was married to Noor Jehan's brother's daughter but to Shahjahan, both Jehangir and Noor Jehan were enemies in the succession game. Conscious of Shahjahan's ruthless ambition, Noor Jehan chaperoned Prince Shahriyar, who had been married to Noor Jehan's daughter by Sher Afghan. She also summoned Prince Parvez from Bihar to be near her. Shahjahan seized her am) Shahriyar's estates. He also sent insolent letters to his father Jehangir and continued to stay at Mandavgarh defying imperial order to return.

It was at this time that Jehangir called Shahjahan 'a wretch'. Shahjahan marched rapidly toward Agra but not being sure of victory, encamped at fateh pur Sikri. The 70-year-old Khan Khanan also joined Shahjahan. In the mean time, Shahjahan seized the property of many courtiers. However, Shahjahan's supporters were defeated at Balochpur near Delhi. Shajahan retired to Malwa and

thence to the Deccan. From there via Andhra and Bengal he descended on Bihar and captured Rohtas fort. However, he was repulsed in Allahabad. Throughout his rebellious career Shahjahan's hordes fed like vultures on Hindu lands and looted and burnt property in their wake. Temples were turned into mosques and many into tombs.

Eventually, Shahjahan sued for peace. He had to give up the Rohtas fort and let Jehangir hold on to his two sons, Dara and Aurangzeb to insure good conduct from Shahjahan. Thus after three long years of bloodshed, Shahjahan was finally neutralized. In the meantime, Prince Parvez and Mahabbat Khan had become powerful and Noor Jehan wanted to cut them to size. Noor Jehan ordered Mahabbat Khan to move from the Deccan to Bengal leaving Prince Parvez in the care of Khan Jahan. The prince refused to be separated from his mentor Mai Habbat Khan and the latter too refused to comply. Mahabbat Khan was summoned to the court and Noor Jehan brought trumped up charges against Mahabbat Khan. In our history, however, Noor Jehan is depicted as a great upholder of justice!

Mahabbat Khan was desperate. He cornered Jehangir when he was on his way from Kashmir to Kabul and held him prisoner. Noor Jehan, separated from Jehangir, incited the courtiers to subdue Mahabbat Khan. The attack resulted in a disaster. The imperial forces were repulsed by Mahabbat's erstwhile Rajput Hindu forces. They even took the attack fort by storm. All the important figures in the imperial court were now in Mahabbat Khan's cordon.

He could have easily punished Jehangir and his courtiers with death for all their misdeeds but instead his Hindu softness made him treat his royal prisoners with undeserved courtesy. Thus while he could have made Hindustan free from Muslim rule with one quick, bold move and redeemed his old faith, this idiot of a Mahabbat Khan kept blinking in imperial awe on the brink of victory. S.R. Sharma observes; "He was not another Sher Shah driving out the emperor into exile and establishing his own dynasty. He was a loyal servant trying to create an impression by means of a stratagem." This was the difference between a medieval god-fearing Hindu and a devil-may-care alien Mussalman.

Shahjahan was now ready to take over. Noor Jehan and Jehangir, both asked Mahabbat Khan to face Shahjahan, the idea being that one of the devils was sure to go. But contrary to their expectations, Mahabbat Khan joined hands with Shahjahan. The news came as a shock to Noor Jehan. And just at this moment Jehangir was taken ill. He was unable to ride on horseback in Kashmir. He had to be carried in a palanquin. On October 28, 1627 A.D. he lost all appetite for food and even rejected opium which he used to relish all these years. His only beverage was a few cups of grape wine. While on his way to Lahore his throat cried out for another cup of his favorite wine. But as it was taken to his lips, they refused to move and so did the eye-balls fixed in an idiotic gaze searching for Allah. Thus came to an end the drug-sodden life of a sultan, the fourth Moghul of India!

Akbar and his son Jehangir were both woman-lifters. In their illiterate vanity they considered the ravishing of Rajput women a matter to gloat over. The Rajputs, however, regarded the honor and chastity of Hindu women as a sacred trust to be defended at any cost. They preferred to burn their women to allowing them to be lifted and molested by aliens. But even so, many had to see their women folk helplessly carried away by brute force. Among the Hindu princesses that Jehangir lifted was Raisingh's daughter. Jehangir, though married to man-singh's sister, compelled Mansingh's son, Jagat Singh, to surrender his daughter to the imperial harem. In a way, therefore, he was so blinded by his lechery that he found nothing wrong in marrying both Manbai and her grand niece. It was because of the utter shame and humiliation of the alien Moghuls dipping at their will and pleasure into their sacrosanct homes and carrying away Hindu women that Raja Bhagwandas stabbed himself. Daswandh committed suicide, a remonstrating Mansingh was sought to be throttled and poisoned by Akbar, and Mansingh's son Jagat Singh drank himself to death.

28

Shahjahan

The Pock-Marked Forger

Hunted by the alien scepter and haunted by the specter of Hindu-Muslim unity slogans for a thousand years the teacher-and-writer of Indian history has been unwittingly trapped in to writing wishful, sanctimonious concoctions in supercession of actual facts of history.

Shahjahan, the fifth Moghul was himself a great forger. He got hold of a stooge; his name was Kamgar Khan. Kamgar Khan, at Shahjahan's order, fabricated a concoction of his father, Jehangir's

entire chronicle, *Jehangirnama*; that was because in the original *Jehangirnama* the father had described his son Shahjahan as a scoundrel and a wretch, a rebel and a traitor. The other wellknown forgery is a document called the 'Tarikh-i-Taj Mahal' which was supposed to be a title deed given to the caretakers of the tombs in the famous Taj Mahal at Agra. Keene, a British scholar, calls the document a forgery.

Shahjahan alias Prince Khurram was born on January 5, 1592, at Lahore. His mother was a Hindu princess forcibly taken to the Moghul harem in 1586 A.D. She was Jagat Gosaini Jodhabai alias Manmati, the daughter of Raja Udaisingh of Mewar.

A ruffian by nature, Shahjahan refused to be tutored by the plethora of tutors appointed from time to time. His misdeeds of dacoity and arson throughout India, while in revolt against his emperor father Jehangir, made the latter record, in sheer despair and anguish, that his son Shahjahan was a wretch and a scoundrel. How dare any historian ignore the father's estimate of his own son and call the miscreant a noble lover of art and finer things of life, that his reign was a golden period in Indian history?

Keene, a British historian, state that Shahjahan was the first Moghul emperor who murdered all his rivals he even murdered his own blinded elder brother Khusru in his bed at the dead of night while Khusru was in Shahjahan's protective custody. Shahjahan waged war against his own father Jehangir for three long years and surely would have murdered him too, if ever Jehangir fell in Shahjahan's hands.

At the age of six, Shahjahan suffered from small-pox. He remained pockmarked since then for life. In 1607 A.D. he was betrothed to Arzumand Banu Begam who is believed to be buried in the Taj at Agra. Two years later he was betrothed to an Iranian princess. Since Arzumand Banu was a commoner, the Iranian princess, though betrothed later, was married to Shahjahan in 1610 A.D. while Arzumand Banu was married to him only in 1612 A.D. Shahjahan also married a great granddaughter of Behram Khan. In addition, Shahjahan had 5,000 other mostly Hindu women in his harem.

His children who frequently find mention in history were from Arzumand Banu. They were: a daughter, Jahanara Bagum, born at Ajmer in 1614; then Dara Shikoh, a son born in the same city, the next year; Shah Shuja, also born at Ajmer in 1616; another daughter, Roshanara Bagum, born at Burhanpur in 1617; Aurangzeb, a son, born at Dohad on October 24, 1618; Murad Bakhsh, another son, born at Rohtas in 1624; and a daughter Gauhara Begum, born at Burhanpur in 1630. Arzumand Banu delivered 14 children in 18 years of married life and the strain was just too much for the mother. She died at childbirth, delivering her last baby in 1631 A.D. It is not known whether she lies buried in Burhanpur or Agra. It is not known when she was buried under the dome of the Taj Mahal. But it is brazen-facedly asserted that the Taj Mahal was built as a magnificent memorial for Shahjahan's dead wife for the love of 1/5000th of a Mrs. Shahjahan!

No historian has ever tried to verify the myth of Shahjahan's authorship of the Taj by asking as to how many palaces did Shahjahan build for a living Mum-taz before he built one for a dead Mumtaz? Nobody's historical conscience was disturbed by the doubt of Shahjahan venturing on a sepulchral project of the dimensions and magnificence of a Taj Mahal within two years of his accession to the throne. (The same problem exists in other fields too. No one tells us what was the name of the paternal grandfather of Rajiv Gandhi! We hear all the time that Rajiv Gandhi's grandfather was Jawahar Lal Nehru; but then he was the maternal grandfather. Did he have only one grandfather and no paternal grandfather at all? That must be unique! Sometimes, the right answer can be determined by asking the right questions! - The Publisher.) Had all these cross-questioning been done earlier, the myth of Shahjahan's authorship of the Taj Mahal would have been detected much earlier. Please read the author's latest publications: **THE TAJ MAHAL IS A TEMPLE PALACE** and **TAJ MAHAL - THE TRUE STORY** (The Tale of a Temple vandalized).

Shahjahan was notorious for womanizing to such an extent that several historians have accused him of coitus with his own daughter Jahanara. Shahjahan's shameless plea was that the planter himself has the first claim to enjoy the fruit of the tree he plants. Has anyone heard of such a thing?

Shahjahan's succession to the throne was attended by the usual murder melodrama. He was away when his father Jehangir died. His father-in-law, Asaf Khan, proclaimed Dewar Bakhsh (son of Khusru and nephew of Shahjahan) as the (proxy) emperor. He was a dummy. At the same time, in Lahore, the ambitious Noor Jahan proclaimed her stooge, Shahriyar, as emperor. The armies of the two rival claimants met six miles from Lahore. A defeated Shahriyar was dragged from the teeming harem and blinded. Two young sons of Daniyal: Tahimuras and Hoshang, were also flung

into the dungeon. Shahjahan ordered his father-in-law to execute all his rivals including the proxy Dewar Bakhsh. And thus heralded by the murder orgy, Shahjahan ascended the blood-stained throne in Agra on February 6, 1628 A.D. He took the mouthful of a title Abu-i-Muzaffar Shahabuddin Muhammad Sahib Kiran-i-Sani.

Like his pock-marked face, Shahjahan's near 30-year reign was marked by 48 campaigns. This gives us, on an average, one and a half campaigns per year. This is described by the idiots as a golden reign!

The very first year he had to meet the serious challenge from the Hindu ruler Jhajjar Singh, son of the renowned Bir Singh Deo. The latter had swooped on Abul Fazl (known in history as the shameless flatterer) and killed him. Abul Fazl was also a glutton and womanizer of repute.

The extreme cruelty practiced by Shahjahan's troops is illustrated by this campaign. Shahjahan's chronicler Mulla Abdul Hamid writes: "When pressed hard by pursuers, Jhajjar Singh and his son, Bikramjit put to death several women whose horses were worn out. The hot pursuit allowed the rebels no time for the rite of jauhar (mass burning of women to escape the molestation by the ruffians). In despair they inflicted two wounds with a dagger on Rani Parvati, chief wife of Raja Bir Singh Deo, and having stabbed the other women and children with swords and daggers, they were about to make off when the pursuers came up and put many of them to the sword. Rani Parvati and other wounded women were raised from the ground and carried to Firoz Jung. Jhajjar and Bikramjit, after escaping from the bloody conflict, were put to death in the wilds in great cruelty. Khan Dauran rode forth to seek their bodies and having found them cut off their heads and sent them to court. The emperor Shahjahan ordered them to be hung from the gate of Sehur. Sheban Khan Dauran came from Chanda and presented to the emperor the wives of Jhajjar, Durgavahn his son, and Durjansal, his grandson. By the emperor's orders they were made Mussalmans by the names Islam Kuli and Ali Kuli. Rani Parvati being severely wounded was passed over. The other women were sent to attend upon Muslim ladies of the imperial palace. Udaybhan, the son of Jhajjar and his younger brother Shyumdev, who had fled to Golkonda, were made prisoners and sent to the emperor. Both preferred death to being converted to Islam."

This sickening story is reminiscent of a thousand years of Muslim rule in India. Only the names of the pursuers and the pursued change but the proceedings remain unchanged as ever. Hindu converts forced to sport names such as Islam Kuli were in fact reduced to coolies of Islam. Wounded Hindu women found useless for the harems were left to die by the roadside of starvation and excruciating pain of their untended wounds. And those captured women found to be of sound health were mercilessly molested and finally reduced to prostitution.

The brave Bundelas, however, refused to be terrorized by the alien Muslims. Under the leadership of the new leader Champatrai of Mahoba, they made all routes leading to the Deccan unsafe for Muslims. Champatrai remained un-conquered. His son Chhatrasal too later defied Aurangzeb's might.

In the same year (1639 A.D.) Jagat Singh, the ruler of Mau Narpur and his spirited son Rajrup, defied Moghul imperialism. A Muslim nobleman, Khan Jahan Lodi, was also disgusted with Moghul tutelage. He proclaimed open rebellion. Khan Jahan was pursued from place to place. His sons were either killed or taken prisoner. Eventually, Khan Jahan and his son Aziz were cut to pieces and their heads sent to the capital for exhibition at the gate of the fort.

The other campaigns of Shahjahan's reign were:

1. In the third year of the reign, an army was sent out to conquer Nasik and the Hindu pilgrim center of Tryambakeshwar;
2. Jadurai, his two sons Ujla and Raghu and grandson Baswant were hounded and killed;
3. A campaign was undertaken against Nizamshah around Devalgaon, Baglan, Sangamner, Chagdor fort, Bheer, Shegaon, Dharangaon, Chalisgaon and Manjira fort;
4. A campaign lasting several years was undertaken in the Deccan against Dharur fort, Parenda, Situnda and Nanded;
5. Operations against Mohammed Adil Shah of Bijapur were undertaken in the 5th year of the reign;
6. The emperor returned from Burhanpur to Agra after a long stay. He was tired and angry because his general, Azam Khan, was unsuccessful in breaking the back of the enemies in the Deccan;
7. Hugli fort was captured;
8. The fort of Galna was the scene of another campaign;

9. In the 6th year of the reign, Bhagirathi, a Bhil chieftain, rose in revolt against the Moghul regime in Malwa;

10. In the same year an extensive campaign was undertaken to desecrate all Hindu temples in Moghul territory. The temples were changed into mosques or tombs. That is how all medieval monuments in India bear the Hindu look but are cluttered with graves of dead Muslims;

11. Daulatabad fort was invaded and captured;

12. Two cruel generals, Kasim Khan and Kambu, rounded up 400 Christians including females. They were all asked to embrace Islam. A few were terrorized and changed their faith. The rest refused. They were distributed among the amirs as slaves;

13. In the 10th year of the reign, a campaign was undertaken against Shiv-aji's father Shahji Bhonsle in the Dakhin. He was pursued across Mahuli and Muranjan and several forts were captured;

14. Zafar Khan, governor of Kashmir, was ordered to proceed against Tibet;

15. In the 11th year of the reign Kandahar and other forts across the Indus were captured;

16. Kuch Haju ruled by Parikshit and Kuch Bihar by Lakshminarayan rose in revolt;

17. A campaign was undertaken in the Baglan region comprising nine forts, 34 parghanas and 1,001 villages;

18. In the 12th year of the reign, Manikrai, Raja of Chetgaon was proceeded against and subdued;

19. A punitive expedition was sent against Sangi Bemkhal, ruler of Great Tibet who had seized Burag in Little Tibet;

20. In the 13th year of the reign an attacking force advanced from Sistan against Kandahar. Khansi fort near Bust was first occupied but later abandoned;

21. In the 14th year of the reign an expedition was sent to chastize the rebellious Kolis and Kathis of Gujarat and against the Jam of Kathiwar;

22. Jagat Singh, son of Raja Basu of Kangra, led a revolt against Shahjahan;

23. In the 17th year of the reign, the imperial forces had to be sent against the Raja of Palamau;

24. In the 19th year of the reign, a campaign was undertaken against Balkh and Badakshan which were the keys to the acquisition of Samarkand. The emperor had to proceed to Kabul. The fort of Kuh-mard was captured and Kundaz and Balkh were conquered;

25. Sadulla Khan had to subdue rebellious elements in the conquered territories;

26. In the 22nd year of the reign the Persians advanced against Kandahar. The imperial army sent to meet the threat, staggered back in shameful defeat and surrendered Bust and Kandahar after a protracted and bloody warfare;

27. People of Ghazni rose in revolt because Shahjahan's army had totally destroyed their crops;

28. In the 28th year Allami was ordered to demolish Chittor and chastize the Rana;

29. In the 29th year of the reign, a campaign was launched for the capture of Golkonda and Hyderabad;

30. In the 30th year of the reign, Shahjahan ordered his son Aurangzeb to lead a campaign against Bijapur;

31. During this period which marked the end of Shahjahan's rule, Raja Jaswatsingh rose again! Agra.

After all this, how can any one in his senses call Shahjahan's reign a peaceful one? Paper-setters and examiners in Indian medieval history must not insult human intelligence by asking their students to wax eloquent over fraudulent descriptions of Shahjahan's so called golden reign.

The Taj Mahal

The golden reign concept is based on several unscrutinized claims. One of these is that of Shahjahan's authorship of the Taj Mahal. But Shahjahan's own official chronicle, the Badshanama, admits on page 403 of volume I that the Taj Mahal was Mansingh's palace taken from Mansingh's grandson Jaisingh for Mumtaz's burial.

That the Taj Mahal is a usurped Hindu building is further confirmed by the falsity of all details associated with its so called construction by Shahjahan. Its cost estimates vary from Rs. 40 lakh to Rs. 9 crore and 17 lakh. The period of construction varies from 10 to 22 years. The name of the designer is variously stated to be a mysterious Essa Effendi, or an elusive Ahmed Mehendis, or a Frenchman Austin de Bordeaux or an Italian Geronimo Veroneo or Shahjahan himself. Even the design is said to have been selected from amongst the many received in a world tender or made in

Shahjahan's own court.

The very year of Mumtaz's death differs in different accounts. It is not known whether she died in 1630 or 1631 A.D. And yet the whole cumbersome procedure of a disconsolate Shahjahan regaining his mental equilibrium, calling for world tender of a design, selection of the design, making of thousands of drawings, preparation of its wooden model, sanctioning of the amount, ordering of the huge quantities of brick and marble and other precious stones, and the beginning of the construction itself all by 1631 A.D. is a staggering and tall order even for a fertile Arabian Nights tale.

In the case of the Taj Mahal, there is proof to assert that far from spending even a farthing on the Taj Mahal, Shahjahan made enormous profit in grabbing this Hindu palace. He carried away its silver doors, gold railings, gems from the gem-studded marble screens and the fabulous peacock throne. Even Tavernier, the French traveler who stayed at Shahjahan's court for several years, says on page 111 of his *Travels in India* (English translation) "that Shahjahan purposely buried Mumtaz near Tas-i-Macan (i.e. the Taj Mahal), where foreigners used to flock, so that the world may admire." (He used the word 'near' because Mumtaz was at first buried not under the dome but in the garden outside, according to Muslim versions). Since Shahjahan ascended the throne in 1628 A.D. and Mumtaz died in 1630 or 1631 A.D. he could not have launched on such a fabulous project when at the very beginning of his reign he was confronted by two serious revolts by the Bundela chief and of Khan Jahan Lodi besides other disturbances throughout his realm.

(Here is an extract from *TAJMAHAL - THE TRUE STORY*, The Tale of a Temple Vandalized written by the same author but published much later, in fact after carbon testing had been done on a structural element of the Taj - The Publisher. Please read on:

. . . However, the government of India, under Indira Gandhi, cold shouldered the (author's previous) book and the requests made by the author to investigate into the origin of the Taj Mahal were totally ignored by the (Indian) national government. In fact, the popularity of the book among the Indian public displeased the Indian authorities. Mr. Oak's works were pool pooled by the official organizations and a section of the so called historians lacking in historical sense and perspective. And thus many years passed by and the untruths about the Taj went on being taught in India's schools and colleges, unhindered.

Then there appeared Prof. Marvin H. Mills, on the scene, all the way from New York. His quest for truth finally brought him to the shores of India where he spent three consecutive annual vacations in order to study the matter of the Taj in depth. Eventually, Prof. Mills succeeded in taking a few samples from the Taj and the crucial carbon tests were made for dating the materials. It was clearly proven by the tests that the Taj Mahal was older than Shahjahan by several hundred years. It was thus impossible for the Moghul king to build the edifice during his reign.)

If the 'golden reign' claim is sought to be justified on the basis of plenty and prosperity even then it is bogus and untenable. Horrid famines took over the people of Hindusthan during Shahjahan's reign because of his plunder regime. Not to talk of plenty and prosperity, people died of starvation and pestilence by the thousands. This is borne out by Shahajahan's own official chronicle. Describing the famine in the Dakhin and Gujarat, Abdul Hamid writes: "Life was offered for a loaf but none would buy. Dog's flesh was sold for goat's and the pounded bones of the dead were mixed with flour and sold. Destitution at last reached such a pitch that men began to devour each other, and the flesh of a son was preferred to his love. The numbers of the dying caused obstruction in the road." It is an irony to call such a reign a golden period!

If Shahjahan's reign is sought to be justified as a golden period on the ground that he inspired filial respect among his children and bequeathed to them a prosperous and peaceful kingdom, even then the claim turns out to be bogus. The *Alamgirnama* of Mohammed Kazim states that "On 8th September 1657 A.D. Emperor Shahjahan was seized with illness. Irregularities of all sorts occurred in the administration and great disturbances arose in the wide territories of Hindusthan. Disaffected and rebellious men raised heads in mutiny and strife on all sides. Turbulent raiyats refused to pay revenue. The seed of rebellion was sown in all directions and by degrees the evil reached to such a height that in Gujarat, Murad Bakhsh took his seat upon the throne, had the khutba read and coins struck in his name and assumed the title of king. Shuja took the same course in Bengal, led an army against Patna and from there advanced to Benares."

Shahjahan's ailment was strangury. His oldest son Dara Shikoh considered himself heir by the rule of primogeniture as well as his de facto handling of regal affairs from the capital even while Shahjahan was in power. On Shahjahan becoming bedridden Dara took the direction of State affairs in his own hands and having pledged the ministers to secrecy against communicating the developments

in the capital to those outside, Dara blockaded the roads coming from the Deccan, Bengal and Gujarat so that the three brothers, who were commanding the imperial forces against the irresponsible enemies of the Moghul stranglehold may not be allowed to enter the capital.

News of Shahjahan's physical disability could hardly remain a secret in the court atmosphere where intrigue, treachery and infidelity were the way of life. A battle of wits and a regular civil war developed between the ambitious and murderous sons of Shahjahan. Each hoped to steal a march over the other three in holding their father prisoner and murdering the other three.

Dara knew that of all the brothers, Aurangzeb was the wiliest. In order to neutralize him Dara induced his father Shahjahan to recall to court the nobles and generals on duty with Aurangzeb. He hoped thereby to deprive Aurangzeb of his troops and use them himself for grabbing the throne.

Aurangzeb, who had laid a siege to Bijapur, patched up a hasty treaty with Sikandar Adil Shah, the ruler of Bijapur, raised the siege and proceeded to Aurangabad. He was now informed that Dara has left Delhi and gone to Agra to seize the royal treasure kept in the fort at Agra.

Dara despatched an army against Shuja in Bengal. Shuja was lying drunk and asleep early one morning in December of 1657 when Dara's forces commanded by the Rajput Jaisingh, a Hindu traitor and underdog wielding the sword of Islam, surprised Shuja. He managed to escape with a few companions; his baggage was all looted. Dara Shikoh paraded the prisoners brought to Agra and had many of them brutally killed.

In Gujarat Murad's general, Khwaja Shahbaz besieged the rich port of Surat and blowing the bastions of the city with gunpowder, captured the city. He then called together the merchants of the place and forced them to pay a sum of Rs. 6 lakhs. The citizens had succeeded in reducing the ransom from Rs. 15 lakhs demanded earlier by the marauder.

About this time Mir Jumla had arrived in the Deccan with reinforcements; he was despatched thither by Shahjahan before his incapacitation. Aurangzeb took the troops but imprisoned Mir Jumla in the Daulatabad fort because he suspected Mir Jumla's intentions.

The wily Aurangzeb decided to play the fabulous fox. He wrote to his brother Murad Bakhsh in the most affectionate terms that he wanted to raise Murad to the throne and then become a recluse himself. Taken in by this fraud, Murad Bakhsh agreed to conduct a joint campaign as directed by Aurangzeb. The armies of the two brothers closed in on the army sent out by Dara Shikoh. Jaswant Singh was the commander of the imperial army. As a Hindu, he was detested by Aurangzeb. On April 20, 1658, a battle was fought near Ujjain and Dara's forces fled in confusion. Aurangzeb looted the imperial camp. After this victory, Aurangzeb proceeded to the north. Dara rattled by Aurangzeb's menacing advance collected an army and proceeded south to stem Aurangzeb's advance. All this while Shahjahan was a silent and neutral observer of his eldest son's actions. Control of the State had already slipped out of his hands. Hindusthan had been reduced to a murderous playground of four miscreant alien princes. Shahjahan wanted to intercede with his sons but Khan Jahan, the maternal uncle of Aurangzeb, dissuaded the emperor from intervening on the plea that Aurangzeb was a dependable and affectionate son. When Shahjahan heard of the defeat of Dara's armies, he flew into a rage and struck Khan Jahan with his staff on the breast. Shahjahan disallowed Khan Jahan from attending the court for three days.

Dara's army proceeded via Dholpur to Samugarh. Aurangzeb's and Dara's armies encamped a mile away from each other. A fierce battle ensued in May 1658 A.D. At first Aurangzeb's army suffered great setbacks but rockets fired against Dara's forces killed the most important elephants on which Dara himself and his commanders rode. They were, therefore, compelled to dismount and take to horses. On horseback they were not visible to their troops. With their leaders lost in the thick of the battle Dara's troops felt disheartened and fled.

Dara staggered back to Agra, dazed and defeated. He was accompanied by two thousand horsemen, many of whom were wounded. Left without any baggage, entered Agra on an evening unheralded and downcast. When Shahjahan summoned him so that he may be consoled, Dara refused. He collected his wife and children and left for Delhi with intent to proceed to Lahore. On the third day of his march, he was joined by a force of 5,000 sent by Shahjahan for Dara's security.

After resting a while after his victory, Aurangzeb sent a hypocritical letter to his father begging his pardon and attributing the fraternal strife not to any unfilial motives on his own part but to the will of Allah. Many court nobles noticing that Aurangzeb seemed to emerge as the victor, went and joined him in Samugarh. Accompanied by them Aurangzeb marched north and encamped outside Agra. Bowing to the inevitable, Shahjahan sent a patronizing letter to Aurangzeb along with a sword with the title Alamgir or world conqueror inscribed on it. This was considered not only a good

omen but also an invitation to occupy Agra peacefully. Soon thereafter Aurangzeb sent his son Prince Muhammad Sultan into Agra to terrorize and loot the residents and force a deathly calm.

Once safe in the saddle, Aurangzeb interned his father Shahjahan on June 8, 1658 A.D. in a cordoned off portion of the Agra fort and sealed him off from all communications with the outside world. Aurangzeb's own son Muhammad Sultan was deputed to hold his grandfather prisoner.

Aurangzeb with ruthless efficiency now despatched an army to pursue his elder brother Dara and bring him a prisoner or slay him in battle. Dara, now a destitute and fugitive, suited pillaging Delhi and robbing its residents of their wealth at the point of the sword. Most cities of Hindustan have had to bear such rape and pillage a million times during a millenium of fratricidal Muslim chaos, treacherous internecine warfare and invasions. Khafi Khan's Muntakhabul Lubab says: "Whatever Dara found in the royal stores or in the houses of the Amirs he laid his hands upon."

Aurangzeb refused to condescend to call on his prisoner father. In stead, he set off in pursuit of his elder brother Dara, who had left Delhi for Lahore. Shah-jahan secretly wrote to Mahabbat Khan in Kabul to go to the aid of Dara, join him in Lahore, plunder its wealth and organizing a massive campaign, defeat Aurangzeb. On the way to Delhi, while encamping at Mathura, Aurangzeb treacherously and suddenly made his ally-brother Murad Bakhsh prisoner. Murad had all along been kept off his guard by nattering reference and glittering presents from Aurangzeb. That same night four elephants were readied with prisoners in their howdahs and sent off under escort in four different directions. One of them sent in the direction of Agra contained Murad Bakhsh. This stratagem was intended to confuse the possible sympathizers of Murad lest they collectively try to effect his escape.

As soon as Dara reached Lahore, he plundered the city and collected a crore rupees worth of treasure. Sulaiman Shikoh started from Bengal toward Agra. But as he approached Haridwar, he heard that an army was approaching to oppose him. Sulaiman changed his course and fled to Kashmir.

Dara's army progressively deserted him. He was disheartened. Aurangzeb's relentless pursuit in his direction made him flee to Multan and thence to Thatta. At every river crossing he burnt the boats of all boatmen. On way to Srinagar, Sulaiman Shikoh extorted two lakh rupees from Princess Kudsiya and carried off her manager to slay him. Inevitably, Kudsiya could not avoid being raped by the marauders.

The chief of Srinagar ostensibly received Sulaiman Shikoh with all honor. Once inveigled into the fort, he was made a prisoner. He was robbed of all his wealth. He was later handed over to Aurangzeb's generals to be carried off to Agra where Muahmmad Sultan (Aurangzeb's son) was collecting all rounded up royal prisoners.

Aurangzeb had pitched his camp at Multan. Dara had fled to Bhakkar (or Bhaskar in Sanskrit), news arrived that Shuja had left Bengal with the intention of occupying Agra. Regarding this as a greater threat, Aurangzeb fell back toward Delhi. There he learned that the commanders of Chitpur, Allahabad and Benares had surrendered and joined Shuja.

Mir Jumla alias Muazzam Khan, who was left a prisoner in Daulatabad, pleaded for mercy and pledged his loyalty to Aurangzeb. He was released. He joined Aurangzeb with a large force of barbarians and ruffians collected on the way. Aurangzeb's huge force now set off eastward to meet Shuja's army. In the ensuing bitterly contested battle, Shuja's army was repulsed and Shuja fled. Aurangzeb's general's were now deployed in mopping up operations. One detach ment was pursuing Dara while another went after Shuja. Dara was in Bhakkar, hungry, thirsty and downcast. He moved through Kutch and proceeded toward Ahmedabad laying every city waste in his wake. In Ahmedabad, Dara extorted Rs. 10 lakh worth of precious metals and other riches. His detachments also looted Surat, Khambayat and Broach. Aurangzeb set out for Ajmer to deal with Dara. Dara begged for help from Raja Jaswant Singh of Jodhpur. The latter politely refused. Not knowing what to do, Dara withdrew to the hills around Ajmer with a view to harassing Aurangzeb's troops. He was cornered. He then fled toward Ahmedabad.

In the eastern theater, Shuja was pursued to Dhaka in Bengal. He too wandered in confusion hounded by Aurangzeb's forces. In his bewilderment, he begged the help of the Hindu Raja of Rakhan in the Arakan hills bordering on Burma (now Myanmar). But he was pounced upon by the Buddhist Mugh tribesmen and done to death in 1660 A.D.

Dara did not find any support in Ahmedabad. He again fled to Bhakkar via Kutch. Dara sought refuge with local chieftains; he still entertained hopes of regaining the Delhi sultanate. While he was guest of a chieftain called Malik Jiwan. Malik Jiwan held Dara and his son Siphir Shikoh prisoners

and handed them over to Aurangzeb's generals. Both of them were chained and put on bare elephants and paraded in the streets of Old Delhi. Later Dara was tortured to death. Next day, his corpse was paraded through Delhi and then sent to be buried in Hu-mayun's tomb.

Shahjahan rued his fate as an aging prisoner in the Red Fort in Agra. He used to write long letters to Aurangzeb bitterly complaining of privations and humiliations. But then, they were retributions from Allah for all his misdeeds throughout his long life. Allah was giving it back to him through his own sons! To all his letters, Aurangzeb used to send hypocritical replies. At constant pestering from Aurangzeb, Shahjahan had to surrender the Rs. 27 lakhs worth of jewelry that Dara had left behind with the old man. Shahjahan finally died on the eighth year of Aurangzeb's reign, on January 22, 1666 A.D. The haughty and lecherous Shahajahan who had rebelled against his own father, tasted the same fate in his old age.

Visitors to Agra are duped into believing that the tiny glass piece in an Agra fort gallery was the one through which the aging Shahjahan used to see the reflection of the Taj and heave deep sighs for his departed dear wife Mumtaz. It is now learnt that the glass piece was fixed there by Insha Allah Khan, a Muslim peon of the Indian Archeological Department about 40 years ago. The many gaping cavities in the galleries of the Agra fort and the Taj Mahal stand mute witness to the gleaming gems pillaged from them by Muslim invaders including Shahjahan during a millenium of ravage of Hindusthan.

29

Taj Mahal

The Most Sensational Discovery in 300 Years

Shah Jahan Did *Not* Build the Taj

(The stunning revelation in this chapter, backed by conclusive proof, that the world famous Taj Mahal is after all not the creation of the cruel, lecherous Moghul emperor Shah Jahan but an ancient majestic Hindu palace, should shame generations of scholars of Indian history, who have from their high academic and governmental perches misled the public and the governments the world over. The Government of India's Tourist Department should now lose no time in correcting the blunder of 'selling' the Taj Mahal to the world at large as a Muslim sepulchral product but should present it for what it is, namely, the majestic palace of a mighty Hindu Maharaja. - The Late Baburao Patel)

A conclusive and disarming confession by the fifth generation Moghul Emperor Shah Jahan's own court chronicler that the world famous Taj Mahal is an erstwhile Hindu palace commandeered for use as a Muslim tomb has been recently discovered.

The confession is contained in the 'Badshahnama', a chronicle containing an account of Shah Jahan's reign by his court employee, Mulla Abdul Hamid La-hori. Printed copies of the 'Badshahnama' (Bibliotheca Indica Series of the Asiatic Society of Bengal) are now available in all prominent historical libraries. A photostat of the relevant extract in Persian from pages 403 and 404 of Vol. 1 of the 'Badshanama' appears along with the article. The passage reads:

"Before this (i.e. being taken over) it was the manzil of Raja Mansingh. At this time, it was in the occupation of Raja Jaisingh, his nephew. This was selected for Mumta'z heavenly abode . . . Although Raja Jaisingh deemed the take over of the grand mansion (Ala manzil) as a great honor done to him yet as a matter of etiquette and since it (taking over without compensation) is not permitted by religious convention - he was paid a (certain) sum for it from the royal treasury."

In my view, the compensation part of the above passage is only an eye-wash. What really happened was that Jaisingh was unceremoniously driven out of his hereditary palace and the magnificent building-complex confiscated with all its wealth and rich fixtures. This conclusion is inescapable because that 'sum' which Shah Jahan is supposed to have paid from the royal treasury - an empty high-sounding term - has been deftly glossed over. Had the amount been really paid it would have been definitely mentioned. There is no reason why such an important detail should have been slurred over.

What is very important, for putting the record of the origin of the Taj Mahal straight, is that the words 'Ala Manzil should be carefully noted by historians, concerned government officials, visitors to monuments, foreign tourists and laymen. That 'grand mansion' which in Jaisingh's time was known as Mansingh's palace i.e. Raj Mahal, and which is referred to as such by Shah Jahan's own court chronicler, is the present Taj Mahal.

The only changes made in it since the take over are: Firstly, the throne room and the basement flooring of the palace were dug up for two cenotaphs and two graves. Secondly, Koranic verses were carved on the walls of the Hindu palace. Thirdly, Hindu fruit and flower trees like Bel, Ketaki, Jai, Jui, Champa, Maulashree and Harshringar were uprooted and replaced by lawns and other plants. Fourthly, the Hindu Peacock Throne, the silver doors, gold railings and the gems stuffed in the marble screens were removed to Shah Jahan's own treasury and a cold stripped palace was left for Mumtaz's burial. Fifthly, many underground and other apartments and stairs were filled up and sealed since if left vacant they would remain unswept and unclean or provide haven for destitutes and bad characters.

All these alterations are minor ones and if anything they detract from the pristine beauty of the original majesty and magnificence of the Hindu Raj Mahal earlier to its being made to masquerade as a Muslim Taj Mahal.

Where Was the Architect?

It may also be noted that Shah Jahan's court chronicler, Mulla Abdul Hamid Lahori, does not mention any architect. Western and Indian scholars flouting all rules and cautions of academic research have indulged in wild, un-warranted guesswork and advanced a plethora of names of imaginary architects of the Taj each according to his own fancy or fanciful source. Thus the fraudulent Shah Jahan legend about the Taj is stuffed with a number of spurious names of foisted architects like Essa Effendi - a Turk, Geronimo Veroneo - an Italian, and Austin de Bordeuax - a Frenchman, sponsored by various groups of blundering scholars. There are also various other names in the field contesting for recognition as the master architects and craftsmen of the Taj.

With similar academic intransigence and complete disregard for the cost (of the alterations in the Hindu Raj Mahal, mentioned above) put by Mulla Abdul Hamid Lahori, at Rs. 50,00,000 so called scholars of history have indulged in wild speculation, boosting, bloating and inflating the fanciful figure of the imaginary building of the Taj to three, four, seven or even nine crore and 17 lakh rupees.

Mulla Abdul Hamid's figure of Rs. 50,00,000 is quite plausible, allowing for a little exaggeration, when one considers the immense grounds, outhouses, garden annexes, guest-rooms, guard-rooms, bath rooms, basement, towers, the treasury well, the multiple floors and the river ghat that came within the confis-catory sweep of Shah Jahan's grabbing hand. This huge building complex, from which hundreds of palace attendants and officials were turned out, contained immense wealth. Denuding the palace of its wealth and transporting it to Shah Jahan's own treasury must in itself have been an overwhelming task. Next came the job of interring the body of Mumtaz and building the grave mound and the cenotaph with the latter's mosaic matching and merging with the palace floor. Another alteration which cost a sizable amount was the Koranic etchings. In addition, there was some demolition and filling up done. All this work needed the raising and dismantling of a huge and complicated scaffolding as also the clearing of the debris.

But Shah Jahan far from spending anything out of pocket on the Taj made a huge profit out of it because the fabulous wealth and rich fixtures that he looted from the Taj far outvalued the paltry part of that legendary plunder which he spent to bring about a few alterations for converting it into a Muslim tomb.

The present Maharaja and Maharani of Jaipur seem to be blissfully unaware of the cruel joke that credits the majestic palace of one of their own ancestors at Agra to be the creation of Shah Jahan. Probably they are too busy with their own indulgences to worry about the glories of their ancestors.

Now that Shah Jahan's court chronicler's own disarming admission that the Taj is nothing less than an erstwhile Hindu palace has been brought to light, I hope the public and the government would not allow the Shah Jahan legend to be foisted on the Taj Mahal any longer.

It was by sheer accident that I was led to the discovery of that crucial and significant passage in the 'Badshahnama' which had escaped the notice of, or had been deliberately neglected by generations of history scholars of London, Oxford, Cambridge and Delhi during the last three centuries.

In the third week of November 1986, a civic organization known as the Bharatiya Sahityakar Sangh had convened a history conference in Delhi to draw the attention of the university top brass to the distortions and missing chapters of Indian history. But as inevitably happens in a bureaucratic set up, at that conference too, the university bosses having been given presiding positions shed none

of their past prejudices, preconceived notions, pet assumptions and fanciful theories. Some of them, of course, made a few brave speeches which they carefully avoid to make in the All India History Congress annual sessions because there truth often gets a back-seat while academic hobnobbing and jockeying for power by currying favor with the high-ups in university echelons is the main consideration.

At the Delhi conference, Dr. Ashirabdilal Srivastava, a leader of the old guard of history, expressed disagreement with my thesis that the Taj Mahal, far from being an original Muslim tomb is a commandeered Hindu Raj Mahal. He also asserted that he had seen the original Persian document by which the plot on which the Taj stands was 'purchased' from Jaisingh by Shah Jahan. The learned doctor was, however, candid enough to admit that the purchase document does not mention any price. This glaring omission should itself have aroused the learned Dr. Srivastava's and other scholars' suspicions. What kind of a purchase document is it which slurs over the purchase price? It is like staging Hamlet without the Prince of Denmark. It is such absurdities and glaring falsehoods that have vitiated all research over the Taj Mahal and yet scholars all the world over are merrily indulging in their pet claptrap and slipshod statements about the origin of the Taj.

Anyway, since scholars like Dr. Srivastava had often been talking about "documents" concerning the Taj, I decided to have a look at them myself. I contacted the Director of National Archives, Government of India, Mr. K.D. Bhargava. He very willingly offered to help me in looking over all references to the Taj.

Mr. Bhargava is himself a renowned scholar of history. On my meeting him he told me that to his knowledge there are no documents concerning the building of the so called Taj Mahal. His statement contrasts sharply with that of Dr. Srivastava, who claims to have spent a life-time in history research and studying original Persian documents.

But on this point I fully agree with what Mr. Bhargava told me. There are no documents on the Taj Mahal. Had there been any, there would not have been any need for groups of scholars to trot out their pet theories about the cost of the Taj, the period of its construction, the architects and such other details - all wildly and widely different from one another.

The so called documents that Dr. Srivastava claims to have seen are forgeries. In this connection I would point out Mr. Keene's observation in his book on Agra monuments, that he examined the so called Tarikh-i-Taj Mahal document, that used to be in the possession of the Muslim hereditary caretakers of the Taj Mahal and found it to be a fake.

A renowned British historian Sir H.M. Elliot has also remarked that the history of the Muslim era in India is an "impudent and interested fraud". On another occasion he has observed that a certain document which was sworn repeatedly to be true on the most solemn oaths by a number of highly placed Muslims was found to be a forgery.

Dr. Tessitori, a renowned Italian scholar of Indian history, made similar observations casting doubts on the authenticity and reliability of Persian records.

A few months back it was revealed at the Punjab regional history conference that a letter that a nawab of Malerkotla was supposed to have written to the Moghul emperor in Delhi interceding for the lives of the two sons of the Sikh Guru Gobind Singh, condemned to be walled up, was a forgery intended to curry favor with the militant Sikhs from whom the Muslim Malerkotla nawab apprehended danger.

The Sensational Discovery

When I visited the National Archives on the Janpath in New Delhi in the afternoon of December 1, 1966, I was introduced to Dr. R.K. Parmu, a Persian scholar, a historian and Government employee. Both Mr. Bhargava and Dr. Parmu greeted me with complete disbelief in my Taj thesis asserting that the Taj Mahal was Shah Jahan's exclusive creation. Both of them however willingly helped me go over the relevant historical references to the Taj Mahal. Dr. Parmu obliged me by reading out the reference to the Taj Mahal from the Persian 'Bad-shahnama', which is the only contemporary account of the Taj Mahal (for whatever it is worth), as Mr. Bhargava pointed out.

As Dr. Parmu read over the relevant passage, he was surprised that the 'Bad-shahnama' fully supported my earlier finding discussed in my book TAJ MAHAL WAS A RAJPUT PALACE, that the Taj Mahal is a commandeered Hindu Raj Mahal.

The 'Badshahnama' unequivocally mentions that Mansingh's 'Ala Manzil (grand mansion) then in the possession of his nephew Jaisingh, was taken over to serve as the heavenly abode of deceased Mumtaz.

Dr. Parmu significantly added that though he had read the 'Badshahnama' several times over, that particular passage admitting the Taj to be an earlier Hindu palace had escaped his notice. That seems to have been the tragedy with all the other scholars too who claim to have read the whole of the 'Badshahnama' in the original.

But the tragedy has cost us heavily. Generations of Indian students have been made to learn by rote that it was Shah Jahan who conceived the lofty Taj Mahal. British scholars have run away with the idea that the Taj Mahal is a Muslim tomb. Students of architecture and civil engineers are being tutored about the so called attributes of a non-existent Indo-Saracenic style of architecture of which the Taj is misrepresented to be the very finest example. All our tourist literature sings the praises of Shah Jahan's sorrowing genius having produced a lovely dream ... "a frozen tear of immortal love ... a poem in marble."

All these high sounding phrases will now for ever remain imprinted in the many books scattered all over the world as monuments of a colossal historical folly, a fraud, an academic scandal of blundering scholarship and an international racket in riding roughshod over all principles of academic caution and principles of logic toward wild and blind imclusions.

And with the Shah Jahan bubble of the Taj roundly pricked, I hope scholars of history and Government officials dealing with history and archeology will wake up to the realization that not even a single medieval Indian monument, be it a tomb, mosque, canal, mansion, palace, fort or garden, is of Muslim construction. They all form usurped or conquered pre-Muslim Hindu property. Medieval Muslims not only forged documents but they also implanted false inscriptions on buildings claiming them to be original mosques and tombs. I have discussed this sculptural and documentary forgery in my latest book **SOME BLUNDERS OF INDIAN HISTORICAL RESEARCH**.

Perhaps there never was a greater, more widespread, so deep-rooted and such a colossal fraud as I have exposed with regard to the so called Taj Mahal in particular and all Indian medieval historic buildings in general.

The ramifications of the great fraud have spread over almost the whole world during several centuries. They have also affected and polluted such fields as architecture, engineering and tourism.

The public and the Government and educators must now bestir themselves posthaste to amend all their text books and records. The corridors, basements, precincts and annexes of the Taj Mahal should be carefully examined. Its sealed chambers, stairs should be unsealed and cleared of their fillings and the real, original beauty of the Taj Mahal should be revealed to restore to it its original role and glory as a Hindu Raj Mahal.

I am appalled to think how if the recently discovered passage had not been available, the history top brass would have continued to flout the mass of other cogent evidence that had produced earlier.

Since the whole Taj Mahal episode has been shown to be a big hoax, it stands to reason that the very graves of Mumtaz and Shah Jahan need to be carefully examined. Even they could be fake in this great historic forgery. Medieval Muslims have been habituated to construct fraudulent sepulchral mounds inside buildings or on terraces of Hindu temples, palaces and mansions to stake a false claim and scare away God-fearing and gullible Hindus.

Is Mumtaz Lying There?

A glaring discrepancy of the concocted Taj legend is that no specific date has been mentioned for the burial of the woman in the Taj, for whom the Taj is assiduously asserted to have been specially built. Since no such date is on record one wonders whether Mumtaz at all lies buried in the Taj. Like every other detail of the fraudulent Taj legend, surmises about Mumtaz's burial in the Taj have varied from within six months of her death to nine years. This makes it quite possible that she was never really buried in the Taj and may still be lying in her original grave in Burhanpur.

Tourists should no longer delude themselves or be deluded into believing when visiting the Taj that the building is a Muslim mausoleum.

They should understand it to be what it is, namely, an ancient Hindu palace of a mighty Hindu monarch perhaps constructed around 372 A.D. by King Anangpal. That palace happened to devolve on Mansingh of Jaipur and later on his nephew Jaisingh who was dispossessed of it by Shah Jahan. The Peacock Throne too was an ancient Hindu heirloom which used to be placed just where the cenotaphs of Mumtaz and Shah Jahan have now been raised.

The Taj Mahal is, therefore, an ancient Hindu Raj Mahal tinkered and tampered with by Shah Jahan who used it as a tomb.

Aurangzeb The Worst of the Moghuls

Aurangzeb's name is anathema in Indian history because it connotes the very apex of vice, venom and villainy, and torture, treachery and tyranny.

None of Aurangzeb's atrocities were secular, even if that be any consolation. They were carried out methodically, ruthlessly in the name of Islam for the glory (sic) of the Mussalman.

Ascending the throne at the crest of 950 years of alien rule in India, Aurangzeb, the sixth Moghul emperor, is a byword for Muslim misrule and misdeeds carried to a climax.

After him the fangs of the alien rule were removed by a resurgent Hindu -dom and the rampant beast, which had run riot for nearly a millenium, was run to earth, cornered and effectively leashed, castrated and caged.

Like ideal charity, Aurangzeb's villainy began at home and, therefore, it had a home-spun quality. The ego-centric whirl of Aurangzeb's villainy swept his father Shahjahan off the imperial Moghul throne on to a secluded apartment of the Red Fort of Agra, and decapitated his three brothers. With all rivals in his own home and family mowed down, Aurangzeb launched himself on a career of lynching the Hindus, turning all temples into mosques and plundering and massacring his Hindu subjects.

The mounting sinful score of his scandalous reign seemed so sickening to Aurangzeb himself that, after the first 10 years, he forbade even his cringing flatterers from keeping any record of his doings. Therefore, the events of his reign "can only be traced through the means of letters on business and of notes taken clandestinely by private individuals." (Pg. 174, Vol. VII, Elliot & Dowson)

Aurangzeb was the third among the four known legitimate sons of the fifth Moghul sultan, Shahjahan. He was born in 1619 A.D. at Dohad in Gujarat.

During Shahjahan's reign his son Aurangzeb held various army commands and conducted a number of campaigns. Being ambitious, cunning, villainous and treacherous, it was galling for Aurangzeb to be subservient even to his father. The prospect of having to kowtow to any of his brothers on the throne was simply intolerable. He was already 38 years old and yet the long reign of his father seemed to have no end. At long last the long awaited opportunity came.

"On September 8, 1657 A.D. Shahjahan was seized with illness. Irregularities of all sorts occurred in the administration, and great disturbances arose in the wide territories of Hindusthan. Disaffected and rebellious men raised their heads in mutiny and stife on every side. Turbulent raiyats refused to pay their revenue. The seed of rebellion was sown in all directions and by degrees the evil reached to such a height that in Gujarat, Murad Bakhsh took his seat upon the throne and Shuja took the same course in Bengal." The eldest brother Dara became the de facto emperor under the titular authority of his disabled father.

Even if there had been no other record of Shahjahan's reign, the above passage from Mohammed Kazim's Alamgirnama should be enough for intelligent readers to conclude that Shahjahan's regime must have been a period of uninhibited tyranny and treachery. His own children and subjects had been obviously straining at the leash to break into open revolt.

Aurangzeb, who was in the Deccan, patched up a treaty with Bijapur ruler. He deserted his post, rushed posthaste to the north. He declared himself emperor in February, 1658 A.D. After he succeeded in confounding all his brothers, Aurangzeb again declared himself emperor on July 22, 1658. The disabled emperor Shahjahan was confined to an apartment of the Red Fort in Agra. The youngest brother, Murad, was sent a prisoner to a dungeon in Gwalior fort while the elder two were hunted like fugitives.

In September 1659 A.D. the eldest brother Dara was captured and paraded in disgrace through the thoroughfares of Delhi along with his son. Dara was then tortured to death at Aurangzeb's command by Shah Nazar Chela, in a Hindu garden named Khizrabad by usurping Muslims. His mutilated body was once again paraded through the streets of Delhi and later buried in the Hindu palace now masquerading as Humayun's tomb in Delhi.

Though Dara was as fanatic and degenerate as any of his associates, he has been falsely accused of pro-Hindu sympathies. In medieval times, when Islamic fanaticism reigned supreme in India the safest and easiest pretext for torturing and murdering even a fanatic Muslim was to call him a Hindu or fellow-traveler. Aurangzeb used this stratagem to give his elder brother a bad name and then hang

him. Modern historians, taken in by the fraudulent notings of Aurangzeb's cringing stooges, wax eloquent over Dara's fancied Sanskrit scholarship or love for Hindu scriptures. Similar claims made in respect of Abdur Rahim Khan Khanan, Khusru and many other medieval Muslims are totally false. Sanskrit scholarship cannot be acquired by womanizers, drunkards and plunderers.

Like every other Muslim tyrant, Aurangzeb who hated his father, was in turn hated by his own sons. The eldest, prince Sultan Mohammed, who had been trained in filial treachery by being made to mount guard on his own grandfather Shahjahan, defected to his own uncle Shuja with all the treasure he carried because the latter consented to part with his own daughter for the young lecherous and treacherous prince's harem. The two together then waged war against Aurangzeb for the Delhi throne but were defeated.

In Agra fort, a helpless Shahjahan languishing in his own son's custody sent pathetic letters beseeching Aurangzeb to relax the ever-increasing restrictions, humiliations and insults. Aurangzeb, in turn carefully avoided to ever visit his father. He replied to his father's letters in a phraseology which had all the trappings and frills of royal hypocrisy and filial submission but which bristled with veiled threats of more cruel treatment if he did not surrender all the wealth that he and a fugitive Dara had concealed in Agra fort. A Shahjahan reduced to utter subjection and physical helplessness due to strangury unwillingly delivered to Aurangzeb the jewels and pearls worth Rs. 27 lakh which Dara had removed from his harem women and entrusted to Shahjahan for safe-keeping while he fled for his life in dread of his own brother Aurangzeb, relentlessly marching ahead to capture the Delhi throne.

In 1660 A.D. Shuja pursued by Aurangzeb's forces, hid in the Arakan hills. For a living he used to raid the territories ruled by the Raja of Rakhang and loot all Hindu homes, carry away their women and children, burn homes and farms and turn temples into mosques. The Raja ran the dacoit Muslim prince to earth and killed him. That put an end to Aurangzeb's second fraternal rival.

At this time there rode on the crest of a resurgent Hinduism in the Deccan, the valiant and godly Shivaji - a great warrior, statesman, strategist, administrator and king of the world. He came like a god-send to match Aurangzeb's villainy with his valor, treachery with tactics and ravage with revenge. And yet this valiant son of the soil, who risked his life and honor for the life and honor of his country and countrymen, is dubbed by the alien rascal of a Khafi Khan, a stooge of alien Aurangzeb as a 'sharp son of the devil, the father of fraud' (Pg. 256, Vol. VII, Elliot & Dowson) and this in spite of the great respect and consideration which Shivaji showed for everything Islamic, in his Hindu chivalry. Khafi Khan himself has quoted several instances illustrating how generous and gracious Shivaji was in his dealings with Muslims. He also concedes that Shivaji 'was distinguished in his tribe for courage and intelligence.'

Shivaji's heart bled at incessant reports from all over Hindusthan of rape, plunder, massacre, mass conversions, slaughter of cows and seizure of Hindu temples for being converted into mosques by the alien Islamic tribes infesting the country.

Taking advantage of the confusion in Bijapur's Muslim kingdom, Shivaji set about erecting forts in the hilly country around and reconquering for Hindu-dom one region after another from its alien Muslim rulers.

He proved such a master of stratagem and statesmanship that though marooned on a tiny Hindu foothold in a Hindusthan flooded with with an alien Islamic influx, Shivaji successfully played off one Muslim power against another, held them all at bay and steadily widened the Hindu bridgehead.

As against Shivaji's ideal administration even a partisan Muslim Khafi Khan concedes that neighboring Muslim-held territory 'was never free from commotions and outbreaks, and the officials, the raiyats and the soldiery were greedy, stupid and frivolous.'

Aurangzeb's forces in the Deccan used to raid and plunder both Shivaji's and Bijapur kingdoms. Shivaji boldly attacked both the Bijapuri and Mogul forces in turns; he consolidated the territories he won. He soon became the master of 40 forts which he either captured or built and the surrounding areas.

Bijapur's Muslim ruler sent a mighty host under the hefty Afzal Khan against Shivaji. But neither Afzal Khan nor his army ever returned. They were pounced upon and slaughtered around Pratapgarrh.

Then followed Rustam Khan to avenge the defeat but he too, repulsed at Panhala fort, staggered back.

Aurangzeb, who had been prone to refer to Shivaji contemptuously as a mere 'mountain rat', felt rattled. The realization was now dawning on him that Shivaji was no mouse but a man who had

laid low many a bragging Muslim giant. Since the lesser Muslims had all failed, Aurangzeb deputed his own maternal uncle, Shaista Khan, against Shivaji. Shaista Khan started with a bang by occupying Poona (now Pune) while Shivaji was away. One night Shivaji swooped on Shaista Khan's slumbering camp and slaughtered the Moghul horde. A terrified Shaista Khan jumped out of a window just in time to escape a fatal blow from Shivaji's sword. But as he snapped his fingers he found that three from his right hand had been chopped off in the scrape with Shivaji.

Aurangzeb promptly transferred a humbled Shaista Khan to distant Bengal. He then sent prince Mohammed Muazzam to command the Mughal army in the Deccan. In 1661 A.D. the daughter of Raja Roop Singh had been abducted for detention in this Moghul prince's harem. The same year a terrible famine had spread due to the stand-still in all business activity in the impoverished land, caused by Muslim terror and plunder. Many districts lay entirely waste, and crowds of people from all parts made their way to the capital. Every street of the city was choked with the poor and helpless.

At this time the Moghul armies sought to wipe out two Hindu kingdoms in the east. The territories of the Hindu Raja of Assam and of Bhimnarayan, the ruler of Kuch Bihar, were subjected to inhuman Islamic raids. The Moghul forces occupied Ghargao but the Hindus 'repeatedly made attacks on dark nights, and killed many men and horses.'

In the fifth year of his reign, Aurangzeb fell ill. His oppressed subjects and courtiers rose in revolt but to their chagrin they found that the devil recovered, and their hopes of deliverance were shattered. Brother Murad Bakhsh encouraged by the general revolt made a bid to escape from his cell in Gwalior fort. He was discovered, tortured to death.

In the Deccan, Prince Muazzam felt unnerved by Shivaji's lightning raids which denuded the Muslim hordes of all their plundered wealth and took a heavy toll of their lives.

Aurangzeb now decided to set some Hindu stooges to track down Shivaji. Jaswant Singh of Jodhpur was tried but he failed miserably. The Jaipur ruler, Raja Jaisingh was sent to chaperon prince Muazzam in the fight against Shivaji. A vast Moghul army under Diler Khan and Jaisingh was deployed throughout Maratha country. Khafi Khan gloats how fort after Shivaji's fort were recaptured by the Moghuls and how their plunder laid waste the countryside, that Shivaji had just won. At the forts of Kondana, Kanwarigarh and Sivapur, not one trace of cultivation was left. To find a way out of this wholesale Islamic slaughter, Shivaji patched up a peace by surrendering 23 out of 35 forts that he held. Shivaji's eight-year-old heir apparent, the chubby and handsome Shambhaji, had to be handed over as hostage according to the pernicious Muslim custom of holding young children to ransom to enforce the subjection of their parents.

In Agra, the helpless prisoner of his son, died on January 22, 1666 A.D. Aurangzeb now felt free to visit Agra fort. He arrived there on February 15. To emphasize that he was now the sovereign in his own right, Aurangzeb had himself ceremoniously crowned in Agra fort on March 27, 1666 A.D. He already had three previous coronations: in February 1658 A.D.; July 1658 A.D. and June 1659 A.D. He appeared to be assuring himself and his subjects from time to time, that he indeed was the sovereign of Delhi.

It was, therefore, in Agra fort that Shivaji's fateful meeting with Aurangzeb took place. Shaivaji had been assured by Jaisingh that he would be treated like a king and allowed to return to his territory after friendly parleys. Shivaji arrived on the outskirts of Agra on May 11. Preparations were afoot for Aurangzeb's birthday celebrations the next day. Shivaji was ignored. A mere clerk of the Jaipur prince, Ramsingh, received him. At court when Shivaji met Aurangzeb on May 12 more insults were in store for him. Instead of being received by Aurangzeb himself and seated beside him, Shivaji was rudely asked to stand in the rear rows of petty princes and generals. Incensed by these insults, Shivaji thundered anathema and holding the eight-year-old Shambhaji close to himself, Shivaji left the court in a huff. Shivaji was put under house arrest while staying with Ramsingh in Agra city. But on August 17 both Shivaji and Shambhaji escaped stowed away in the under-compartments of huge baskets of sweets carried in a caravan by four bearers each emerging as usual ostensibly for presentation on Shivaji's behalf to prominent nobles of the Muslim realm.

While as a military general Shivaji had defied the might of several Muslim kingdoms surrounding him. In Agra his intellectual genius had successfully maneuvered his escape and the escape of his entire entourage, from under Aurangzeb's very nose. Aurangzeb was shocked to learn that Shivaji had vanished into thin air like a bird or an eerie ghost.

Returning to his capital on September 12, 1666 A.D. Shivaji quickly set about to win back all the territory and forts that had been wrested from him by the Muslims.

To avenge Shivaji's escape, Netaji Palkar and his uncle Kondaji Palkar, who had been Shivaji's erstwhile generals but had lately joined the Moghuls, were suddenly put under arrest and marched off to Agra. There under dire threats they were forced to become Muslims. Netaji was given the name of Mohammed Kuli Khan and sent to distant Kabul to fight for the alien Muslim regime. A nine-year spree was enough to give Netaji Palkar a nausea of the life of rape and rapine to which he had been converted. In 1776 a repentant Netaji Palkar returned to Shivaji. The latter, much ahead of his times in religious liberalism graciously admitted Netaji back to the Hindu fold. Millions of others could follow Netaji's glorious example if only they recall the terror and torture through which their own forefathers were converted.

Extremely frustrated that Shivaji, whom he wanted to murder, had not only escaped but recovered all his lost territory, Aurangzeb angrily recalled Jaisingh and had him poisoned to death on July 2, 1667 A.D. while Jaisingh encamped at Burhanpur. He was yet another victim of the Jaipir royal house done to death by the very Moghuls with whom they had collaborated for the enslavement of Hindusthan, to the utter shame of their Rajput fraternity.

Aurangzeb's terror, tyranny and torture had so alienated public sympathy that afraid of being murdered, he had given up appearing in the royal gallery for public acclaim. As a fanatic Muslim Aurangzeb also hated music. The dread of being assassinated also kept Aurangzeb scrupulously away from all drinking and dancing parties. Since the emperor would not attend, the cringing nobility too had few occasions to patronize musicians and singers. Languishing for patronage the contemporary artists organized a public demonstration at which they buried the effigy of Music which they claimed had been murdered by the sovereign's neglect. When Aurangzeb was informed of this public demonstration of the singing fraternity's discontent, Aurangzeb sent word that music should be buried so deep as to be unable to raise its head ever again.

In the Deccan, Shivaji, determined to avenge all of Aurangzeb's plunder and ravage, organized two raids on Surat which was the richest Indian port under the Moghuls. It was from Surat that all plundered Hindu wealth used to be smuggled out for being squandered in Iran, Iraq, Syria, Arabia and other Muslim lands. It was also through that port that envoys came laden with costly presents to curry favor with the Moghul monarch ruling from Delhi.

Shivaji's two raids from January 6 to 10 in 1664 and October 3 to 7 in 1670 A.D. resulted in retrieving for Hindudom a considerable portion of the wealth that had been plundered by the Muslims for centuries. It also struck such terror among Muslim merchants that they fled with their impoverished bag and baggage; Surat ceased to be the flourishing Muslim port that it had been. A part of the customs revenue used to go to Jahanara, the eldest spinster daughter of Shahjahan, for her upkeep. With Surat losing its revenue, Jahanara lost her main source of income and she became a neglected dependant of her stingy brother Aurangzeb.

In the Muslim tradition of treating Hindus in Hindusthan as third class citizens, Aurangzeb promulgated the highly discriminatory order that Muslim commerce was to be exempt from tax. This gave the greedy Muslim merchants a convenient handle to pass on even the goods of Hindu merchants as their own and earn a sizable bribe from the Hindus. When that high-handed regulation back-fired, Aurangzeb slightly modified it and ordered 2.5% duty for Muslims; Hindus would pay double that amount.

In 1673 A.D. the Moghul army under Diler Khan and Islam Khan was routed by the Bijapur army at Malkhed. Aurangzeb heard of this defeat while he was at India's north-west frontier subduing rebellious Afghan tribes.

As Aurangzeb proceeded south, at Narnaul in the Punjab, a brave group of Hindus called Satnamis rose in revolt against Muslim tyranny. They inflicted two ignominious defeats on two Moghul detachments sent against them. The local Moghul satrap Kartalab Khan who had fled was captured and slain and Narnaul was liberated for Hindudom.

Emboldened by the success of the Satnamis, who had advanced within 34 miles of Delhi, other elements too rose in revolt. It was with great difficulty that these uprisings could be suppressed and that too only when Hindu stooges like Raja Bishen Singh helped the alien Muslims to retain their rapacious stranglehold.

On Aurangzeb's return to Delhi the Hindus resenting the discriminatory Jeziya, extorted from them under torture, once mobbed Aurangzeb as he emerged out of the Red Fort to the so called Jama Masjid. "Notwithstanding orders given to force a way through, it was impossible for the emperor to reach the mosque. Every moment the crowd increased and the emperor's equipage was brought to a stand-still. At last, an order was given to bring out the elephants and direct them against the mob.

Many fell trodden to death under the feet of the elephants and horses. For some days the Hindus continued to assemble in great numbers and complain, but at length, they submitted to pay the *jeziya*." (Pg. 296 *ibid*.)

While Jaisingh of Jaipur was poisoned by Aurangzeb, he saw to it that Jaswant Singh of Jodhpur died in distant Kabul. Jaswant Singh's two widowed queens with their two tender sons set out to return to India. But under secret orders from Aurangzeb the Muslim commander at the Indus ferry at Attock refused these Hindu dowagers entry into Hindusthan. Enraged at this effrontery the brave Hindu contingent led by a valiant and patriotic warrior called Dur-gadas Rathod cut down the impudent alien and made his way to Delhi. Aurangzeb ordered the entire Rajput contingent to be put under arrest. His intention was to molest the two Hindu widowed queens and convert the young Hindu princes to Islam. The rest of the Rajput garrison was persuaded to leave for Jodhpur leaving the two helpless widows and their princes behind. The sagacious and loyal Durgadas whose name glows with a glorious halo in the galaxy of Hindu heroes was determined not to leave the two Hindu queens in lecherous and treacherous Muslim surroundings. He had them and their children disguised as humble folk while two maids with their children masqueraded for them and they all escaped to Jodhpur. As some consolation the two maids and their children were forced to become Muslims. Their descendants like millions of others must be somewhere, perhaps still professing Islam, blissfully ignorant of the enforced terrorized conversion of their mothers and fathers and deluding themselves to be Turks, Arabs or Iranians, though they are full-blooded Jodh-puri Raj-puts and Hindus.

If on a close and honest study of their ancestry all non-Hindus genuinely feel proud that they are Turks, Arabs and Persians they might as well go to their native lands. If, on the other hand, they find that they are converts from Hinduism they might with equal pride return to Hinduism. The same rule should apply to all non-Hindus in Pakistan as well.

The escape of the Jodhpur contingent made Aurangzeb so furious that he decided to wreak vengeance on the whole of Rajasthan. Like his great grandfather Akbar, Aurangzeb too made Ajmer his base for operations. In the 22nd year of his reign, on arrival in Ajmer, Aurangzeb demanded the *jeziya* from the descendants of Rana Pratap, the ruler of Chittor. The two tender Jodhpur princes who had been under the Rana's protection were also demanded to be surrendered for Islam. But Aurangzeb could not remain there for long. His realm was threatened with ever-resurgent revolts from all directions. He returned to Delhi after 7 months and 20 days. Khan Jahan, who was left behind to ravage Rajasthan, found himself incompetent to deal with the brave Rajputs. Incensed by his discomfiture Aurangzeb flew into a rage. He vowed dire revenge by mowing Rajasthan under a three-pronged all-destroying Islamic attack with torch and sword. While he himself left for Ajmer with his mighty imperial army, he ordered prince Muazzam from the Deccan and prince Mohammed Azam from Bengal to march toward Rajasthan.

As usual all the three armies set out rampaging and pillaging all the territories they traversed. Aurangzeb's orders were "to trample every scrap of cultivation under the horses' hoofs and kill, ravage and make prisoners among the Rajputs" (Pg. 299, Vol. VII, Elliot & Dowson). The army that came from the Deccan, destroyed the holy Hindu city of Ujjain for the umpteenth time. Ujjain is hallowed as the beautiful and prosperous capital of Vikramaditya, the seat of the Lord Mahankal, the home-town of the poet-king Bhartihari and as the school room of Lord Krishna, who was educated in Sandipani's Ashram. All those holy spots reduced to rubble are part of the devastated outskirts of modern Ujjain.

The combined patriotic Hindu Jodhpur and Udaipur forces lured the Moghuls to the mountainous wooded country and there inflicted great losses on the Muslim enemy.

The Muslim armies "employed themselves in laying waste the country, destroying temples and buildings, cutting down fruit-trees, and making prisoners of the women and children of the infidels (or Hindus) who had taken refuge in holes and ruined palaces" (Pg. 300, *ibid*).

The atmosphere in royal Muslim courts was so revolting that the sovereign's own sons, other relations, courtiers and generals all used to be in perpetual revolt. Prince Mohammed Akbar actually defected to the Rajputs while his brother Muazzam was suspected to be privy to the Rajputs. In the sanctity and purity of Hindu life and the inviolability of the pledged Hindu word, the Muslim princes found a pleasant contrast from their own barbarous tradition.

Aurangzeb, left with only 700 to 800 men including even the eunuchs in his retinue, was in peril. His camp was in panic. The rebel prince Akbar was reported to be heading for Aurangzeb's camp with an army of 70,000 horses. Prince Muazzam was summoned to be at Aurangzeb's side post haste. Aurangzeb was despondent. A cruel death at the hands of his own son stared him in the

face. Aurangzeb had become so alarmed that Tuhawwar Khan, who had been deputed by prince Akbar to negotiate a settlement with Aurangzeb, was set upon in open court and slain. Akbar could have scored an easy victory over Aurangzeb's military rump. But the inexperienced prince lost his nerve. He fled to the Deccan to seek refuge with Shambhaji, son of Shivaji Maharaj.

Brave Shambhaji, followed his father's example; he gave no respite to the Muslim enemy. He inflicted many a defeat on the Moghuls and the armies of the Muslim kingdoms in the Deccan. As soon as he came to the throne, he raided the Muslim officialdom in Berar and wrested from them a considerable portion of the Hindu wealth looted by them. On his way back, Shambhaji swooped on Bahadurpur, Hafdapur and 17 other towns near Burhanpur and looted Moghul treasuries. Kakar Khan, the notorious Muslim tax-collector, remained crouched in fear inside the fortification. Maratha raid put such fear of Allah in Muslim hearts that they stopped saying their prayers on Fridays. All this made Aurangzeb furious. Khan Jahan, the Moghul general was demoted and Aurangzeb himself set out for the Deccan.

Aurangzeb's fifty-year reign falls almost into two equal parts. The first half he spent in the north trying to subdue brave Hindu forces without much success. For the other 25 years, Aurangzeb was pinned down to the Deccan by the Marathas until his ghost was fully and finally buried never to ravage Hindusthan again.

The horror and havoc that Aurangzeb spread throughout Hindusthan in the name of Mohammed, Islam and Allah may be gaged from the typical passages from the 'Maasir-i-Alamgiri', a chronicle written by a partisan Muslim Saki Mustaid Khan. He says: "On 18th April 1669 A.D. it reached the ear of His Majesty that in the province of Thatta, Multan and Benares, foolish Brahmins were in the habit of expounding frivolous books (i.e. the Vedas, Upanishads, Bhagavad Geeta and the Hindu epics) and that Mussalmans (meaning the terrorized neo-converts to Islam) and Hindus went there even from long distances. He, therefore, issued orders to all governors to destroy the schools and temples of the infidels ... In obedience to that order the temple of Vishwanath at Benares was destroyed."

The Muslim chronicler, apparently rendered stupid by his bigotry has not the intelligence left to see how valuable must be the scripture to hear which even Muslims walked great distances. The above passage also gives us another valuable clue to the fraud of Muslim chronicle writing. The writer tells us that Aurangzeb destroyed the Vishwanath temple in Benares. But in our own day, we see the old temple standing but being used as a mosque. This fully vindicates and proves to the hilt that whenever Muslim chronicles use the term 'destroyed' a temple, they mean that only Hindu worship was destroyed and the same building was misappropriated and usurped to serve as a mosque. That is why every medieval tomb and mosque in India has been a Hindu mansion or temple.

"In December 1669, the justice-loving (sic) monarch commanded the destruction of the Hindu temple of Mathura known as Dera Keshav Dev Rai and soon that stronghold of falsehood (i.e. birthplace of Lord Krishna) was levelled with the ground. On the same spot was laid at great expense the foundations of a vast mosque." This must not be believed. The present mosque incorporates a part of the ancient temple. The word 'foundations' has only a figurative meaning. People who delude themselves because of fraudulent Muslim phraseology that Muslims uprooted temples from their very foundations and then dug new foundations at the same spot and erected a new building do not realize the technical, financial and economic stupidity involved in such an operation. With the additional evidence that those so called tombs and mosques, all retain their Hindu ornamentation, historians and archologists had better open their eyes to this skullduggery of Muslim chronicle-writing.

"The Maasir-i-Alamgiri's reference to idols 'turning their awe-struck faces to the wall' (Pg. 184, Vol. VII, Elliot & Dowson) is a clear indication that Hindu idols with their faces turned about are buried inside the walls of medieval temples now being used as mosques ... The richly jeweled idols taken from pagan (Hindu) temples were placed beneath the steps of Nawab Begam Sahib's mosque (i.e. the so called Jami Masjid in Agra) in order that they might ever be pressed under foot by the true believers (i.e. Muslims)." It should be the endeavor of the Indian public and the Archeology Department to resurrect Lord Krishna's sacred idol from under the steps of the so called Jami Masjid in Agra, and restore it to the hallowed spot of Lord Krishna's birth in Mathura.

In 1679 "Khan Jahan arrived from Jodhpur, bringing with him several cartloads of idols taken from the Hindu temples that had been razed. His Majesty gave him great praise. Most of these idols were adorned with precious stones or were made of gold and silver, etc. It was ordered that some of them be cast away in the out-offices, and the remainder placed beneath the steps of the grand

mosque, there to be trampled under-foot." It gives an archeological clue that missing ancient Hindu idols may be found embedded under the steps of the so called Jami Masjids in important cities, and that such Jami Masjids themselves are usurped temples.

"In January 1680 prince Mohammed Azam and Khan Jahan obtained permission to visit Udaipur. Ruhulla Khan and Yakkataz Khan also proceeded thither to effect the destruction of the temples of the idolators. These edifices situated in the vicinity of the Rana's palace, were among the wonders of the age. Aurangzeb ordered all three of the Hindu temples to be leveled to the ground . . . Hasan Khan stated that the temple near the palace and 122 more in the neighborhood districts had been destroyed. This chieftain was, for his distinguished services (of desecrating Hindu temples, turning them into mosques and stealing sacred and precious Hindu idols) invested with the title of Bahadur. Aurangzeb proceeded to Chittor and demolished 63 temples. Abu Turab commissioned to destroy temples in Amber (ancient Jaipur) reported that 66 of these edifices had been leveled to the ground," (i.e. were converted into mosques).

Aurangzeb's tyranny and repression paradoxically provided a strong stimulus for Hindu resurgence. Patriotic bands of Hindus grouped themselves under brave leaders, sprouting as though by magic, all over the country.

Among the galaxy of Hindu warriors, who flung defiance at Muslim tyranny and torture in a 1,000-year-long gruelling struggle for survival, a long line of illustrious Hindu leaders called Gurus (preceptors) set up one more standard of open Hindu revolt against the alien Muslim rule in Delhi and the Punjab. To call them Sikh-Gurus is a paradox and a blunder because Sikh means a Shishya (disciple) and Guru means a preceptor. There cannot be any Guru without a Shishya and vice versa. The 10 warrior Gurus, all, belong to Hindudom. All Hindus were their shishyas. Even those Muslims, who detested Islamic tyranny, became their followers. The panth 'the way' that the Gurus pointed out was of organization and resistance to break through Muslim tyranny. It was for the brave and the pure (Khalsa) to form the spearhead of Hindu onslaught so that the masses may follow their lead. The present divisive thinking of some, therefore, that the Gurus set up some sort of an annex of Hinduism or a half-way house between Islam and Hinduism, to be called Sikhism is fanciful and has no basis in history. Any weakening or separatism introduced in Hindudom in the name of those great Gurus is tantamount to nullifying their vision and sacrifices. They braved the fury of Islam to resurrect Hindudom and not to create one more division. What we need, therefore, is an 11th Guru to din into our ears the stirring message of the 10th Guru:

Sakal Jagat Mahi Khalsa Panth Gajay,
Jagay Dharma Hindu Sakala Dwanda Bhajay.
(May the Khalsa redound throughout the world,
To revive the Hindu religion
and provide an altar for all.)

Aurangzeb's grandfather, Jehangir, had tortured to death the 5th Guru Arjun Dev in 1606 A.D. The 9th Guru Tegh Bahadur was brutally beheaded in Delhi by Aurangzeb. The 10th Guru Gobind Singh organized his disciples into a regular volunteer army to challenge Moghul might to an open fight. All his four sons were done to death by Aurangzeb. Guru Gobind Singh was himself assassinated by a Mussalman from Afghanistan in 1708 at Nanded in the Deccan.

It is necessary to add a few words about Guru Tegh Bahadur's martyrdom. Although the satanic jeziya was already in force in Aurangzeb's realm on all Hindus, the swine came up with some novel idea of persecution. This had to do with the daily killing of nearly 24,000 Brahmins for no fault of theirs. This was because Aurangzeb in his infinite bigotry came up with his new edict that he wanted as many Brahmins slaughtered every day for the cause of Islam (to reduce the number of Hindus) as would be needed to provide *yajnopaveet* (or the sacred thread) weighing 1.25 maunds or about 46760 grams. Now each sacred thread weighs approximately 2 grams and that brings the number of Brahmins to be slaughtered every day to 24,000. It was this legalized slaughter of the Hindus, in addition to the satanic sharia', that forced Guru Tegh Bahadur to lodge a protest. Aurangzeb, the cheeky monster asked the Guru to become a Muslim. The Guru refused and so the Muslims beheaded him.

Aurangzeb now proceeded to the Deccan. The army was under his direct supervision. Thus began an unprecedented Islamic vendetta and resulting depredations to persecute Hindus. Aurangzeb's depredations caused a great famine in the Deccan. His army blockaded many passes thus preventing transfer of grains and food-products. The country was reduced to great distress. Aurangzeb then turned to the Muslim kingdom of Golconda alias Hyderabad. Here Khafi Khan describes how two

opposing Muslim generals consider it a pious duty to rape Hindu women of the enemy camp. But if the enemy happens to be Muslim, then they take precaution so that no raping takes place of Muslim women by Muslim soldiers. (Pg. 319, Vol. VII, Elliot & Dowson).

The Golconda army put up a stubborn fight under its Hindu generals, Madanna and Akkanna. But then the generals were murdered and as a consequence the Golconda army finally lost. Eventually, Aurangzeb occupied Bijapur and Hyderabad. His depredations in the Deccan were soon followed by a virulent plague epidemic. This plague started in 1693 and it lasted till the end of the century.

Aurangzeb now devoted all his attention to subdue Shivaji's son Shambhaji. Shambhaji, during his nine-year tenure had inflicted crushing defeats on the armies of several Muslim kingdoms in practically every encounter. But though brave like a tiger, Shambhaji lacked the perspicacity of his father. In 1689 A.D. while he was returning from an expedition in the Konkan, he had encamped in the country-house of his minister Kabji Kalusha (Kavi Kalash). Apparently, he had not kept himself informed of some detachments of the Moghul army prowling in the area. Mukarrab Khan commanded one such marauding Muslim force with Kolhapur as his base. Shambhaji, accompanied by a bodyguard of only 200 men was surprised and surrounded by a Moghul detachment ten times that number. Despite the stubborn fight that was put up by Shambhaji and Kabji Kalusha, they were arrested. They were triumphantly paraded around Aurangzeb's vast camp and then brutally murdered, bit by bit, by carving out the eyes, slicing the tongue and pulling out the skin.

As a harried Aurangzeb's ill-luck would have it, however, there sprouted a thousand redoubtable Maratha warrior-leaders who led onslaughts against Aurangzeb.

In the north, the Jats defied the Moghuls. In Agra, the Muslim general Aghar Khan and his son-in-law were both slain. Aurangzeb's own sons were now scheming and plotting against him. He put two of his sons Mohammed Muaz-zam and Mohammed Azam under arrest. But he doted on his younger son Kam Bakhsh; he was not yet old enough to plot against his father!

About this time (1694 A.D.) one of Aurangzeb's ships was on its way to Surat from Mecca. It contained Rs. 52 lakhs worth of gold and silver received from plundered goods, sold in Muslim lands. Its lecherous captain, Ibrahim Khan, had also stowed away in the ship's hold, some curvaceous, cuddly Turkish concubines for his harem. The Moghul ship sighted a small English vessel. It did not even carry a fourth of the armament that the Moghul vessel carried. When it came within shooting range, the mischievous Moghuls took a pot shot at the English vessel for no apparent reason, other than typical Islamic rascality. The English returned the fire and damaged the main mast of the Moghul vessel. The English bore down to attack the Moghul ship. They jumped on the Moghul ship with drawn swords, took all Moghuls prisoners, looted the treasure and carried away the Moghul ship to their settlement in Bombay. The ignominious defeat so infuriated Aurangzeb that he ordered all Englishmen in Surat to be seized and those in Bombay, to be attacked. But Iltimad Khan, Aurangzeb's general in Surat, ignored Aurangzeb's order to attack Bombay but arrested many Englishmen. The English, in reprisal, seized many more Moghuls.

Many more crushing defeats were now inflicted on Aurangzeb's forces by gallant Maratha generals Dhanaji Jadav, Santaji Ghorpade, Nimbaji Rao Shinde, Parya Naik and many others. It was a war of attrition. For 25 years, Aurangzeb's forces were kept at bay pinned down to the Deccan and was never allowed to return to the capital alive. Harried by the Maratha offensive, Aurangzeb fell ill. According to Khafi Khan, Aurangzeb died on Friday, February 21, 1707 A.D. He was 88 years old and had reigned a whopping 50 years. He is said to be buried at Khuldabad, near Daultabad, which was his camping place.

According to another version, however, Aurangzeb did not die a natural death. Engaged in an operation with the Marathas, his army was scattered by a determined Maratha onslaught. Separated from the main body of the army, Aurangzeb and his few men lost their way. The victorious Maratha army was combing the area for Muslim stragglers. They sighted these men and gave chase. The Muslims fled for their very lives, shouting "Allah, Allah . . . Towba, towba . . . etc." Soon they were caught and annihilated. Their bodies, including Aurangzeb's, were cut into pieces. Aurangzeb's reign was the last flicker of a dying lamp. The Muslims never rose again in Hindusthan.

But the havoc that a millennium of alien Muslim rule did to the country, in truly horrifying. Whole territories, communities were forced to leave Hinduism and go for the creed of the camel-drivers. Many were taught to believe that their ancestors came from Arabia, Turkey and Iran and were hopelessly trapped into hateful Islam. We need to be extremely careful that such a calamity does not overtake us once again!

The Moghul Rump After Aurangzeb

Five hundred years of Muslim misrule (1206 to 1707 A.D.) had transformed the usurped Delhi throne into so dreaded a death-trap that after Aurangzeb many a time when the Moghul crown went abegging for a figurehead-emperor, influential courtiers rummaged the teaming imperial harem for a successor but the molested women, sobbing, shrieking, wailing and piteously entreating, hid their children to save them from a transient ceremonious kingship ending in an unceremonious ouster and torturous murder.

Day after day members of a brood of mushroom mini-Moghuls basking for a while in the favor of some powerful clique of courtiers went up the throne in mock majesty only to be imperiously knocked down like nine pins and blinded and/or murdered after a while.

Between 1707 and 1858 A.D. - when the last Moghul, a mere pensioner, was banished to end his life outside Hindusthan - there were over a dozen mini-Moghuls who sported the Islamic crown before Allah put an end to their infamous and notorious tribe.

In these last 150 years of Muslim rule in Hindusthan the august, Moghul -occupied palace in Delhi's usurped Hindu Red Fort witnessed no ponderous parleys of national or international politics and imperial power but exclusively interminable sessions of inordinate drinking, lewd dancing to the accompaniment of sensuous music, lecherous sexual orgies and brutal torture and horrid murders.

This bizarre scene had its own fitting interludes in the massacre-swoops, à la Mohammed Ghazni and Ghorî, of two Muslim invaders - Nadir Shah of Persia and Ahmed Shah Abdali alias Durrani of Afghanistan. They proved to the world that they could make time stand still. Even a thousand years, from the 8th century massacerer Mohammed Qasem to the 18th century manslaughterers Nadir Shah and Ahmed Shah, did not make even the slightest difference to their religious zeal in perpetrating mass massacres of non-Muslims, plundering their property, razing their temples, molesting their women and kidnapping their children for conversion to Islam, as often as they could.

But what is still mystifying is that the 1,000-year-long incessant terror, torture and tyranny of alien Muslims in Hindusthan had a fitting finale in the weird devil-dance of a hoodlum known as Ghulam Kadir. At a time, when history took a sharp turn and reduced Shah Alam II from a proud Moghul monarch to a helpless blinded destitute begging for crumbs and food and drops of water, Ghulam Kadir stripped the royal women and children in the imperial harem naked, had the women raped by his Afghan soldiery and made the children dance in abject humiliation for his entertainment while he sat dagger-in-hand on the chest of a prostrate Shah Alam II neatly carving out the emperor's eyes like scarlet bits of a dripping water-melon.

But the very climax of this eerie finale was that Ghulam Kadir summoned a painter post-haste to do an instant, on-the-spot royal command-painting of the horrid scene of his weird triumph in having the emperor Shah Alam II pinned down under him and the frightened imperial women and children dancing attendance on him and his villainous henchmen, in baroque nudity, lest this gala performance be lost to an oblivious posterity.

A grotesque kind of sanctity was sought to be imparted to this barbaric horror-drama by both the sides freely quoting from the Koran, swearing on it in solemn aplomb and flamboyantly flaunting it in the face of the other party as Allah's own word for their criminal acts of commission and omission.

What greater irony and curious divine retribution could there be than Allah sending a devil like Ghulam Kadir to make the last Muslim emperor Shah Alam II stew in the juice of tyranny of one of his own co-religionists in symbolic atonement for the horrid atrocities perpetrated by his forbears in Hindusthan for 1,000 long years!

The parade of mini-Moghuls appearing and disappearing like bubbles on the waters of Islamic court politics started after the death of Aurangzeb - the last most powerful, tyrannical and treacherous Moghul, in A.D. 1707.

Aurangzeb had five legitimate sons. The two elder ones were born of Nawab Bai, the daughter of the Raja of Rajauri in Kashmir. The eldest, prince Mohammed Sultan, who had been trained by Aurangzeb in filial perfidy by being deputed to round up all of Aurangzeb's adversaries including emperor Shah-jahan, mount guard over them and blind or murder many of them, had died on December

14, 1676 A.D. at the age of 39. Another prince, Akbar (born of Dil-ras Banu Bagam), had turned a rebel and gone into voluntary exile where he died toward the close of Aurangzeb's reign. So on Aurangzeb's death there were only three legitimate claimants. Prince Muazzam alias Shah Alam (born at Burhan-pur on October 14, 1643 A.D. from Nawab Bai) was the eldest among the three. In the inevitable fraternal strife for the throne, he succeeded in murdering his two brothers and seizing the throne following the royal precedent of his Muslim father and Islamic forefathers.

At his death, Aurangzeb had taken care to see that none of his three sons were near him. He was afraid they may make him a prisoner even as Aurangzeb himself had done with his own father Shahjahan. Muazzam, the heir apparent, was in Kabul. Kam Bakhsh, the youngest, was in Bijapur and Azam was in Malwa.

Shah Alam heard about Aurangzeb's death on March 22, 1707, exactly a month after the long and eagerly awaited event. He rushed back with his army to Hindusthan. The other two brothers too, aspiring for kingship led their own armies in the field. Prince Azam was defeated and slain in battle at Jajau on June 16, 1707 A.D. Kam Bakhsh was slain two years later (i.e. in 1709 A.D.)

Shah Alam came to the throne assuming the title of Bahadur Shah. His worth as a man may be judged from the fact that his own father Aurangzeb dreading Shah Alam alias Muazzam's misdeeds had held him prisoner with the entire harem and household for seven long years, beginning March 4, 1687 A.D.

Like every other Muslim ruler before him, Bahadur Shah believed that the only onerous duty attaching to his Islamic crown was to massacre Hindus, abduct their women, plunder their wealth, slaughter cows and turn temples into mosques.

Bahadur Shah chose Rajasthan for his Islamic debut (November, 1707). The brave Rajputs of Jaipur, Jodhpur and Udaipur had, in the interregnum after Aurangzeb's death, avenged the insults done to their homes and temples by reclaiming some of the so called mosques usurped by the Muslims. They also reconquered some of their lost territories under the able leadership of Ajit Singh of Jodhpur, Amar Singh of Udaipur, Jai Singh of Jaipur and the valiant veteran general Durgadas Rathor. Despite the usual Islamic ravage of Rajasthan, the Rajput rulers remained unsubdued.

In the Deccan, Bahadur Shah's own brother Kam Bakhsh rose in revolt as a rival for the Moghul throne. Hardly had he subdued Kam Bakhsh and returned north than the intrepid Sikhs of the ten great Hindu Gurus, who had by now evolved a strong and well-knit militant Hindu force, challenged the Muslim ruler. Hounded from all sides, the Moghul power fumbled for some safety devices. Shambhaji's son, Shahu, heir to the Maratha throne, had been in Aurangzeb's custody at the latter's death. Thereafter, prince Azam held Shahu and his family prisoners. While proceeding north to seize the Moghul throne (against his brother Shah Alam who was hastening south from Kabul) prince Azam had set Shahu at liberty on May 7 at Doraha near Nemawar, north of the Nrmada river in the hope that if he succeeded in becoming emperor, he could count on the Marathas under prince Shahu's leadership, to be friendly to the Moghul power, in the Deccan. The move was also intended to incite internecine warfare among the Marathas. While Shahu was in prison, his aunt Tarabai ruled the Maratha kingdom as regent of her own son. The Moghul plans, however, went awry and the Marathas soon rallied under Shahu's leadership and blossomed into a mighty Hindu power bidding fair to end the agelong alien Muslim rule over Hindusthan.

After the death of Guru Gobind Singh, the 10th Guru, the Sikh movement (against the Muslims) was led by a dare-devil Maratha monk, who came to be known as Banda Bairagi. It was during his stay in the Deccan that Guru Gobind Singh came to know of Banda Bairagi. He saw that the fire of patriotism burned bright in the Bairagi's heart. It was Banda Bairagi who carried the sad news of the assassination of Guru Gobind Singh by a Muslim traitor from Afghanistan, to the north. With the Guru's parting message aflame in his heart, Banda Bairagi led the Hindu disciple corps (the Shishyas or Sikhs) in open combat against the Moghuls. Banda proved to be a terror to the Muslims. He would lead swift and surprise sorties in true Maratha guerilla fashion against Moghul garrisons, carry immense plunder and leave behind a trail of slaughtered enemies. Banda Bairagi was here, there and everywhere and was still invincible. In order to catch him the Moghuls ordered that all Hindus will have to shave their heads, the idea was that those without shaved heads will include Banda Bairagi and it would be easy to discover him then. Stupidity of the Muslims is a many splendored thing. Banda could not be traced this way.

In 1712 A.D. Bahadur Shah died. He was already over 70 and had reigned for four years. If Bahadur Shah was not so successful in his Islamic mission to oppress the Hindus, destroy their temples, that is because the royal treasury was empty. Depredations cannot be carried out empty-

handed. On top of that, Bahadur Shah was more known for his senility and idiocy rather than agility and intelligence. Bahadur Shah's dead body lies buried in a suburb of Delhi. With him ended the last vestiges of the Moghul splendor and power.

Bahadur Shah had four sons: Muizuddin Jahandar Shah, Azimus Shah, Rafius Shah and Khujista Akhtar Jahan Shah. All four were profligates and villains. Among these the second son, Azimus Shah, besides being a pleasure-seeker like his other three brothers, was also a schemer and plotter. At a very early age, Bahadur Shah had detected Azimus Shah's murderous tendencies and ambition to usurp the throne, by any means. As soon as Bahadur Shah died, the usual war of succession followed. Contrary to expectations, it was the eldest son, Jahandar Shah who managed to come to the throne. He ordered that all children of his brothers be thrown to the dungeon. Some of the children were only nine or ten year-old. Mahabbat Khan and several other courtiers were put in chains and tortured at Jahandar Shah's orders.

Under Jahandar Shah, the walls of the Red Fort echoed to non-stop drinking, dancing and sex-orgies. Among the Hindu women that Jahandar Shah had kidnapped, was Lai Kunwar. She being the favorite, her brothers and relatives were elevated to peerage.

Jahandar Shah's younger brother Azimus Shah had died in 1712 A.D. But the deceased's son, Farrukh Siyar, who was then the governor of Bengal, nursed an ambition to murder his uncle Jahandar Shah and conic to the throne. He proclaimed himself king and declared war. Jahandar Shah was defeated, taken prisoner and finally murdered in February, 1713 A.D. Thus, Jahandar Shah's reign lasted only about a year. He too met a gruesome end like many a Muslim ruler. Since life still lingered in him despite several stabs and slashes, a Moghul kicked him with heavy shoes in the groin, until the emperor gave up and died. His body was carried on a bier and the head on a platter which was presented to Farrukh Siyar in his tent. And thus Farrukh Siyar became the new king.

Farrukh Siyar was weak-minded and vacillating. His six-year reign was a medley of court intrigue and lewd revelries. From Jahandar Shah onward, the Moghul emperor was reduced to a mere Lord of the harem whose writ did not run outside the walls of the Red Fort of Delhi, any more. Even inside the fort, all political power was controlled by a clique of scheming nobles.

It was Farrukh Siyar who conducted raids against the Sikhs, led by Banda Bairagi. Banda was captured and Farrukh Siyar wreaked a sadist's vengeance on the great Banda Bairagi. He slaughtered him along with many of his followers.

But this cruel massacre of the Sikhs was counter-balanced in Rajasthan by the Rajputs. They put to flight Muslim garrisons and freed a large part of Rajasthan from Moghul stranglehold. Farrukh's sun was setting. General Hussain, who was ordered to proceed to the Deccan, returned instead to invade the Moghul capital, with the help of the Maratha army. Farrukh Siyar was defeated and deposed on February 28, 1719. He was taken prisoner, blinded and put to an ignominious death on April 28, 1719 A.D.

Farrukh Siyar's death triggered a riot outside the Red Fort. The Moghul emperor had lost even his symbolic scarecrow value. The Muslim courtiers worked at cross purposes and jockeyed for the custody of the new Moghul puppet and de facto power. Thus the nobles started a frantic search for the new 'king'. They rummaged the harem for some figurehead princeling. The harem women shrieked and the frightened children screamed. The women in the royal harem, afraid of being raped and their children massacred, barricaded their enclosures and hid their children under the beds. The mothers knew that the five hundred years of royal Muslim misdeeds had transformed the Moghul throne into a dreaded death-trap to be severely shunned.

The female apartments were broken into despite the wailing and weeping of their occupants. Prince Bidar Dil's name was called out. He was the son of Bidar Bakht, a grandson of Aurangzeb. But her mother implored that her child be spared the indignity of the royal Moghul throne. The harried nobles were in a fix. At last, someone pounced on Rafiud Darajat, a teenager, and dragged him in his bed-clothes to ascend the glittering Peacock Throne. He was proclaimed the Emperor of the World with a fanfare of trumpets and drumbeats. A long tail of tongue-twisting titles went with the kingship as an accretion and secretion of 500 years of murderous Muslim power. But by now all those high-sounding titles have begun to sound funny, ominous and hollow.

Darajat's reign was of short duration. It was only symbolic of the Muslim bigotry against the Hindus. The Hindus were now, at last, awakening. Ajit Singh of Jodhpur was one. He too had been dishonored and shamed into surrendering his daughter to Farrukh Siyar's harem. Ajit Singh, overwhelmed with grief at the plight of the women confined inside the purdah of the Moghul harem,

who were being violated day and night by the warring generals and petty soldiery, brought away his dear daughter with all her jewelry and property. What is more, she threw off her Islamic shroud and apparel, dismissed her Mohammedan attendants, proclaimed herself as a proud reborn Hindu and was escorted safely to her paternal home in Jodhpur.

Ajit Singh set a laudable example. He proclaimed hope and a way out-for forcibly converted and detained women to breathe the fresh air of Hindu freedom unmindful of the time they had spent inside the smothering burqa. The property that Ajit Singh could salvage along with his daughter is said to have amounted to ten million rupees. That should give the reader an idea of how Hindu rulers had been robbed not only of their daughters but also of their wealth. At least one Hindu had at last shown by his example that stupid Hindu orthodoxy must be spurned to save the honor of one's daughters, sisters, mothers and wives; that abducted Hindu women must and could be restored to their homes and religion; that one forced to convert himself must not resign himself to tyrannical subjection. This is what crores of people throughout the world, whether converts to Islam or Christianity, must learn from history. Injustice, subjection, subjugation and tyranny must never be tolerated.

In the short period of about seven months that intervened between Farrukh Siyar's deposition (February 28, 1719) and Mohammed Shah's accession (September 24, 1719) three hapless princelings were ceremoniously raised to the throne only to be unceremoniously dragged down and thrown into the dungeons under the throne-room, blinded and murdered.

Mohammed Shah, the new emperor's title became: Abul Muzaffar Nasirud-din Muhammad Badsha-i-Ghazi, Emperor of Hindusthan. In the Muslim chronicles, he was falsely shown to have ascended the throne immediately after Farrukh Siyar's deposition. The new emperor was a virtual prisoner of the scheming nobles, the Sayyads. He used to be surrounded, escorted, watched and conducted back by a body of picked troopers, deputed by the Sayyad brothers, in all his movements.

Mohammed Shah's so called reign is wellknown for one thing only. It was during his reign that Nadir Shah invaded India and looted Delhi. He massacred thousands, carried away 300 million rupees worth of loot including the precious Kohinoor diamond, the Peacock Throne and many other valuables besides. Nadir's rape of Delhi lasted two months. Some 2,50,000 corpses were strewn all over the city streets and lanes. In these massacres, Nadir Shah used to climb on top of the temples to guide his killers. Among the many women that Nadir Shah's invaders raped and carried away, was a Moghul princess, who was forced to marry the son of Nadir Shah.

The Peacock Throne was hammered to pieces and stolen bit by bit by members of the warring royalty. Its name-sake, the Takht-i-Taus, now the seat of the Persian monarch (before Khomeini took over), derives its name from an Armenian courtesan called Taus on whom a Persian monarch doted and to carouse and flirt with whom the monarch had ordered that royal couch. Nadir Shah restored Mohammed Shah to an impoverished, badly mangled and bleeding Moghul kingdom, which was a mere shadow of its erstwhile terror-stature.

The spiriting away of the Peacock Throne of Hindusthan is the ironical climax to the drama of the rapid erosion of the once vast Moghul kingdom. It was during Mohammed Shah's regime also that the resurgent Marathas freed the provinces of Gujarat, Malwa and Berar. The Maratha army poured into Delhi itself. However, instead of publicly impeaching Mohammed Shah and sending him to the gallows, the Marathas let him be. The same mistake the Marathas committed with the Nizam by letting him be even after military defeats in the hands of the Marathas. The British were more prudent. They not only deposed the last Moghul king Bahadur Shah Zafar but removed him to a prison in Burma (now Myanmar) to die there without anyone knowing of the sultan's silent disappearance!

Mohammed Shah 'ruled' for about 30 years and died in 1748 A.D. Before he died, Mohammed Shah was successful in getting rid of the Sayyad brothers, which was a relief. Mohammed Shah had only one known son named Ahmed Shah. He came to the throne at the age of 22 with the title Mughuddin Ahmed Shah Ghazi. He remained a titular emperor for about six years. It was during his reign took place the horrid raids of Ahmed Shah Abdali.

Ahmed Shah Abdali was invited by the Muslims of Delhi to invade India. The rising power of the Sikhs and the Marathas coupled with the rapid disintegration of the Muslim hegemony in Hindusthan, had frightened the Muslims in India. For them, the alien Muslims were nearer to them than the native sons of the soil. (Letting these people the same rights as the Hindus was a big blunder and the Hindus had to pay all the sufferings that went with the creation of Pakistan and the tale has not ended as yet! - The Publisher.)

Ahmed Shah invaded India several times. In his first attempt, he was routed in the battle of Manpur on March 11, 1748 A.D. Then he invaded India twice: in 1750-51 and 1751-52 and again in 1757 A.D. In the last invasion he swooped down on Delhi and Mathura and indulged in the most savage massacres, orgies of rape, ravage of temples, plunder and forcible conversion to Islam. He left a trail of torture and destruction.

During Abdali's invasions of 1750-52 A.D. an Iranian fiend called Safdar-jung (New Delhi has a locality named after him even today. What a shame! - The Publisher) was then the chief minister at the Delhi court. This scheming Iranian's treachery and lechery soon led to his ouster to distant Oudh, as the governor. At the time, Benares was under his control. Now that the Marathas were in power, they wanted to liberate the holy city. Safdarjung knew well that his forces were no match for the Marathas. He decided to hold the Hindu population ransom (a Muslim practice, which we can use vis a vis India's Muslims when threatened by Pakistan! - The Publisher.) and sent word to the Marathas that if they marched on Benares, all the Brahmins will be massacred. In their stupidity some terrorized residents of Benares sent a deputation to the Marathas requesting them not to attack Benares. By sheer bluff, Safdarjung could carry on with his unholy rule over the holy city!

Ahmed Shah, though emperor, limited his interests only to wine and women. He became so addicted to the pleasures of the flesh that he turned a four-square-mile area into a preserve of kidnapped beautiful women where no male other than Ahmed Shah was allowed to romp in like a stud-bull.

Now that Safdarjung was gone from the court, it was ruled by Ahmed Shah's mother (a kidnapped Hindu woman, Udham Bai) and her Muslim mo-lester, Javed Khan. An ambitious courtier Imadul Mulk now came in. He raised Jahandar Shah's son Alamgir II to the throne in 1754 A.D. Ahmed Shah was imprisoned and blinded by order of the new emperor. But in reality, even Alamgir II was no king. He too was under the control of the chief minister Ghaziud-din; and the chief minister Ghaziuddin, in his turn, was a puppet of the Marathas who were in full control of Delhi.

Abdali invaded India a fourth time in 1757 A.D. He penetrated to Delhi and Mathura, carried away a lot of loot. The Punjab was annexed, one Najib Khan Rohilla appointed governor. The Marathas counter-attacked Abdali's forces in the Punjab and sent his son whimpering to his father across the Indus. In return, Abdali invaded India again as a result of which the remains of the Moghul kingdom practically disintegrated. Alamgir II was murdered by Ghaziuddin himself. A youth named Muhiul Millat, son of Muhius Sunnat and grandson of Kam Bakhsh, was crowned king with the title of Shahjahan II. But he failed to get any recognition. Ghaziuddin and the new emperor fled precipitately. On September 23, 1760 A.D. the Marathas under General Sadashivrao Bhau besieged Delhi and later took it by storm. On October 9, 1760 A.D. they deposed Shahjahan II and declared Mirza Jawan Bakht, the grandson of Alamgir II, as emperor. The murdered emperor Alamgir II's son, Ali Gohar, scared for his life, left for Bengal. There he took shelter under the British. This was the beginning of the 'proud' Moghul sheltering under the British canopy for protection. There he assumed the title of Shah Alam II and declared himself the king while Delhi was in reality controlled by a Muslim clan called the Rohillas. Shah Alam was a virtual prisoner of the British General Smith at Allahabad. At their dictates, in 1765 A.D. Shah Alam II bartered away to the British the imperial right to collect the revenues of Bengal, Bihar and Orissa in return for an annual pension of Rs. 26 lakhs. Thus, the Moghul ruler was reduced to a mere pensioner!

Somehow the Marathas got hold of Shah Alam II and made him the emperor on January 6, 1772 A.D. The inveterate Rohilla enemy of the Marathas, Najib Khan Rohilla had died in the meantime. His grandson Ciluham Kader rose against the titular pensioner emperor Shah Alam II. Ghulam Kader turned into an inveterate robber. His lust for wealth was insatiable. Day in and day out, he would ransack and rummage the remotest recesses of the imperial palaces for treasure troves.

In 1788 A.D. Shah Alam's women and children were dragged out into the open and mercilessly kicked and flogged and Shah Alam was brutally blinded. The horrid atrocities of Ghulam Kader are graphically described by Fakir Khairuddin Mohammed in a chronicle called Ibratnama. The women of the royal harem were molested in the most atrocious and weird manner. As a climax to the horror drama, a painter was summoned post haste and commissioned to do an on-the-spot painting of Ghulam Kader sitting on the chest of Shah Alam II, dagger in hand, and neatly scooping out his eyes.

Describing Ghulam Kader's reign of terror, a chronicler writes: "One of Be-dar Bakht's ladies died of fright at what was going on, and now the Afghans having stripped the ladies were thinking of

taking them (away).” When entreated to have mercy and not heap such shame on the royal ladies, Ghulam Kader replied that the emperor’s servants had “plundered his father’s apartments, they had done worse than that to his women. ‘Now’, said he, ‘it shall be a sight to see, for my men shall take the hands of king’s daughters, conduct them home, and take possession of their persons without marriage’.” Ghulam Kader’s retort to emperor Shah Alam’s face was an unequivocal indictment of Islamic rule anywhere, of Mohammed and Allah, as well.

However, Ghulam Kader did not go free either. He was later captured by the Marathas and handed over to the Moghuls. The Moghuls put a chain on his legs and a collar round his neck like a bullock’s yoke. His ears were first cut off and hung round his neck. His face was blackened; he was paraded round the city and army camps. Next day his nose and upper lip were cut off and he was again paraded. On the third day, he was thrown upon the ground, his eyes were torn out and he was once more paraded to show his ever new and gruesome appearance to the public. After that his hands were cut off, then his feet and last of all, his head. The corpse was then hung from a tree. A black dog, white round the eyes, appeared on the scene, licked up the blood as it dripped. On the third day, the corpse and the dog disappeared altogether.

Shah Alam died in 1806 A.D. at the age of 86 meeting a most wretched end. His son Akbar lived in Delhi as a pensioner-emperor receiving Rs. 100,000 a year from the British. Akbar died in 1837 A.D. His son Mohammed Bahadur Shah succeeded in the pension. It was this Bahadur Shah who was later tried and banished in 1858 A.D. for life in Burma. (Today, Nehru’s India flaunts the Bahadur Shah Zafar Marg in New Delhi after this rascal’s name! Isn’t that a shame? -The Publisher.)

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Post Script

This volume records mainly sample atrocities committed by early Muslim raiders and subsequent rulers who made Delhi or Agra, their capital.

Therefore, the resistance put up by two outstanding Hindu warriors, namely Prithviraj Chauhan and Rana Pratap in North India have been dealt with at some length; their resistance symbolizes the 1000-year-long unparalleled gruelling fight put up by a long line of Hindu heroes such as the great Chhatrapati Shivaji, Bajirao I and Guru Gobind Singh, in diverse parts of India.

This work is intended to be a trend-setter to induce other enterprising writers to publish volume after volume, courageously and truthfully exposing misdeeds perpetrated by the Bahamani dynasty, its five splinter kingdoms, the nine-generation Madurai sultanate, Siddis of Janjira, sultans of Arcot and Mysore, the Nizam and Muslims ruling from Mandavgarh, Bhopal, Pataudi, Jaunpur, Malerkotla, etc. and also Muslim raiders and rulers of Syria, Assyria, Iran, Iraq, Sudan, Libya, Turkey, Malaysia, Indonesia, Brunei, Arabia and Mal-dive Islands, to make available to all students of history and inquisitive readers, the entire gory details of a millenium-long devil dance of murder, massacre, rape and plunder, trickery, treachery, tyranny and torture across the world by Islam from the day of its inception.

Correction fully done—29.4.13

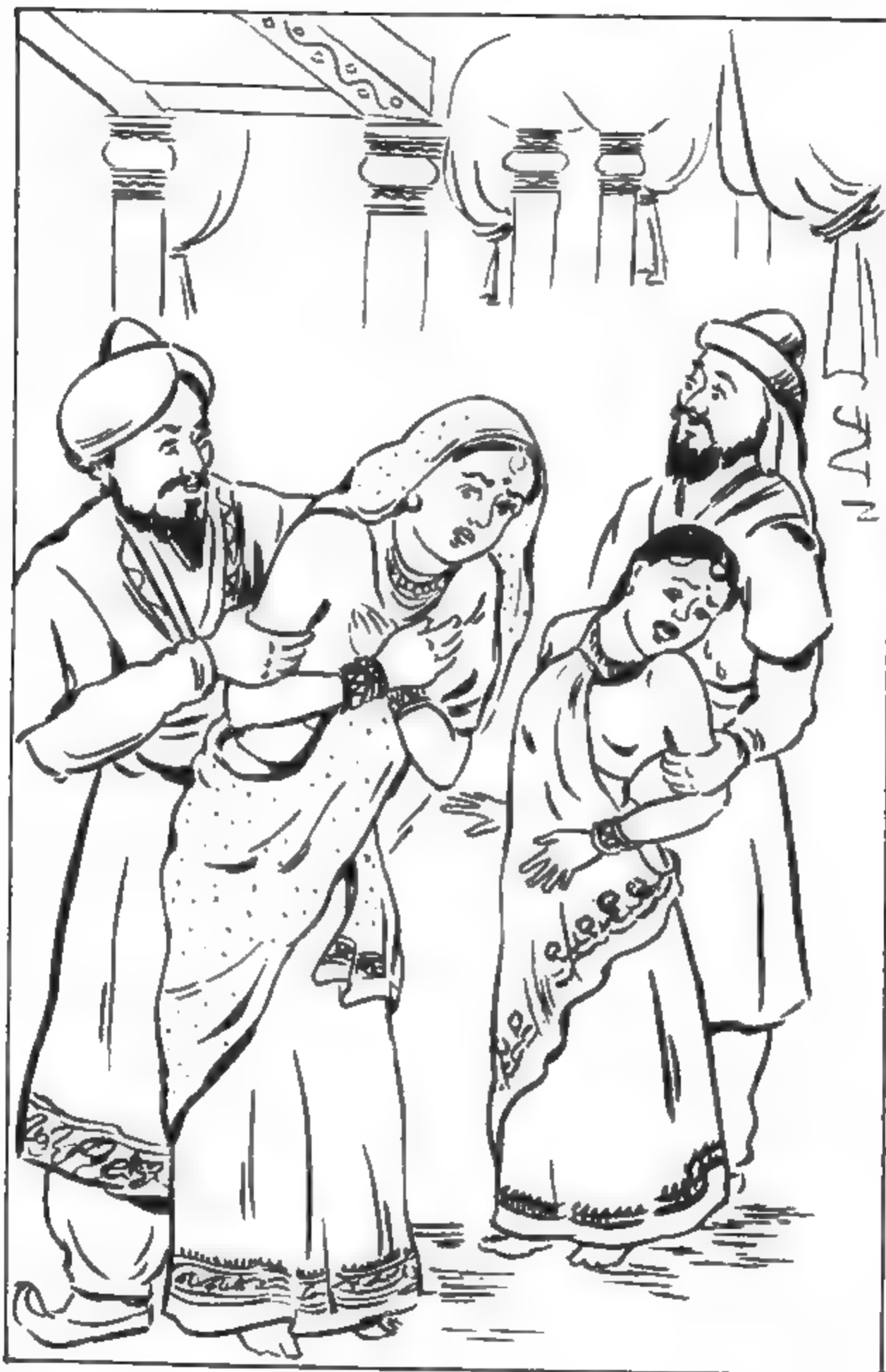
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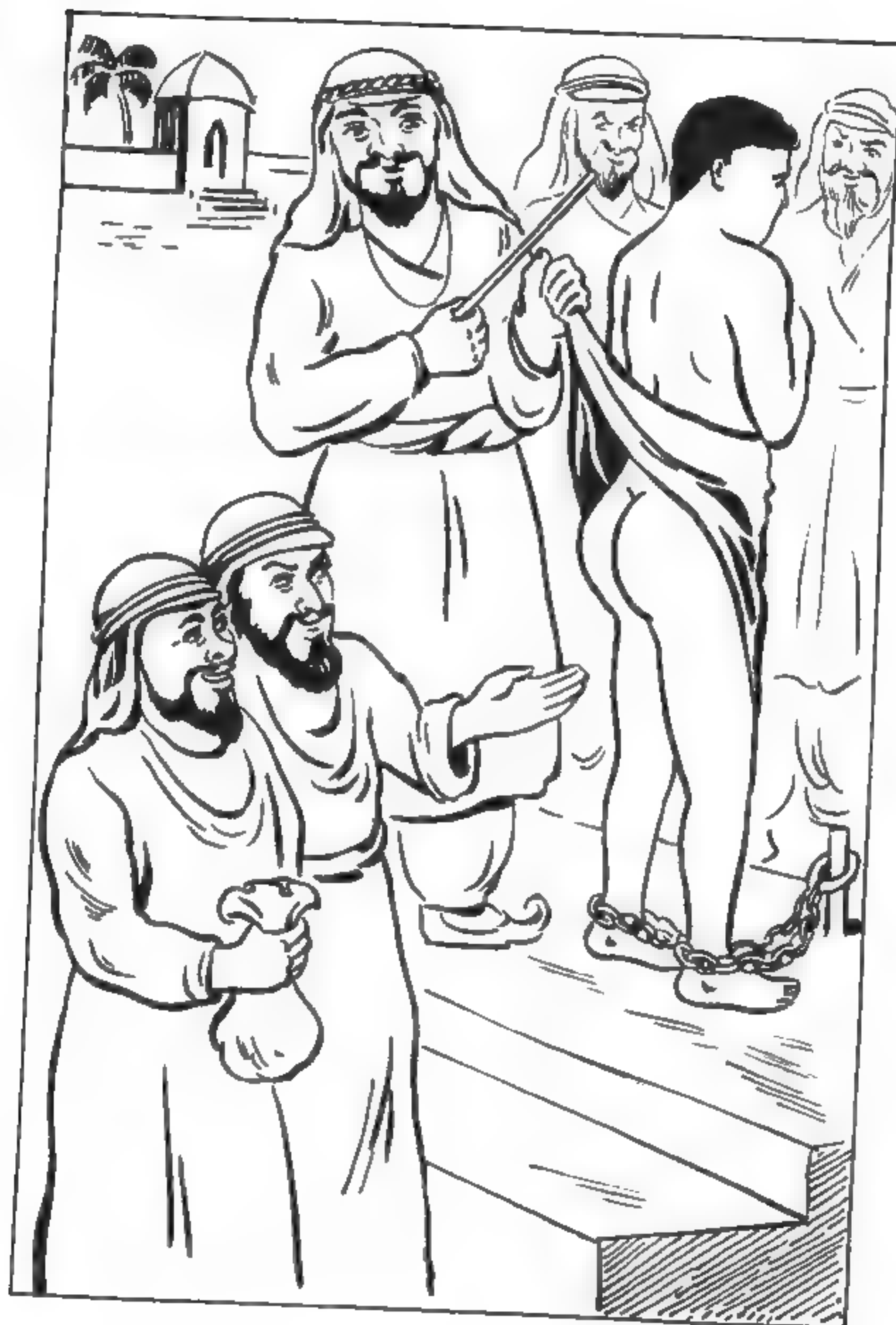
The two Hindu girls were tied to horses and dragged through the streets of Damascus by order of the Caliph.



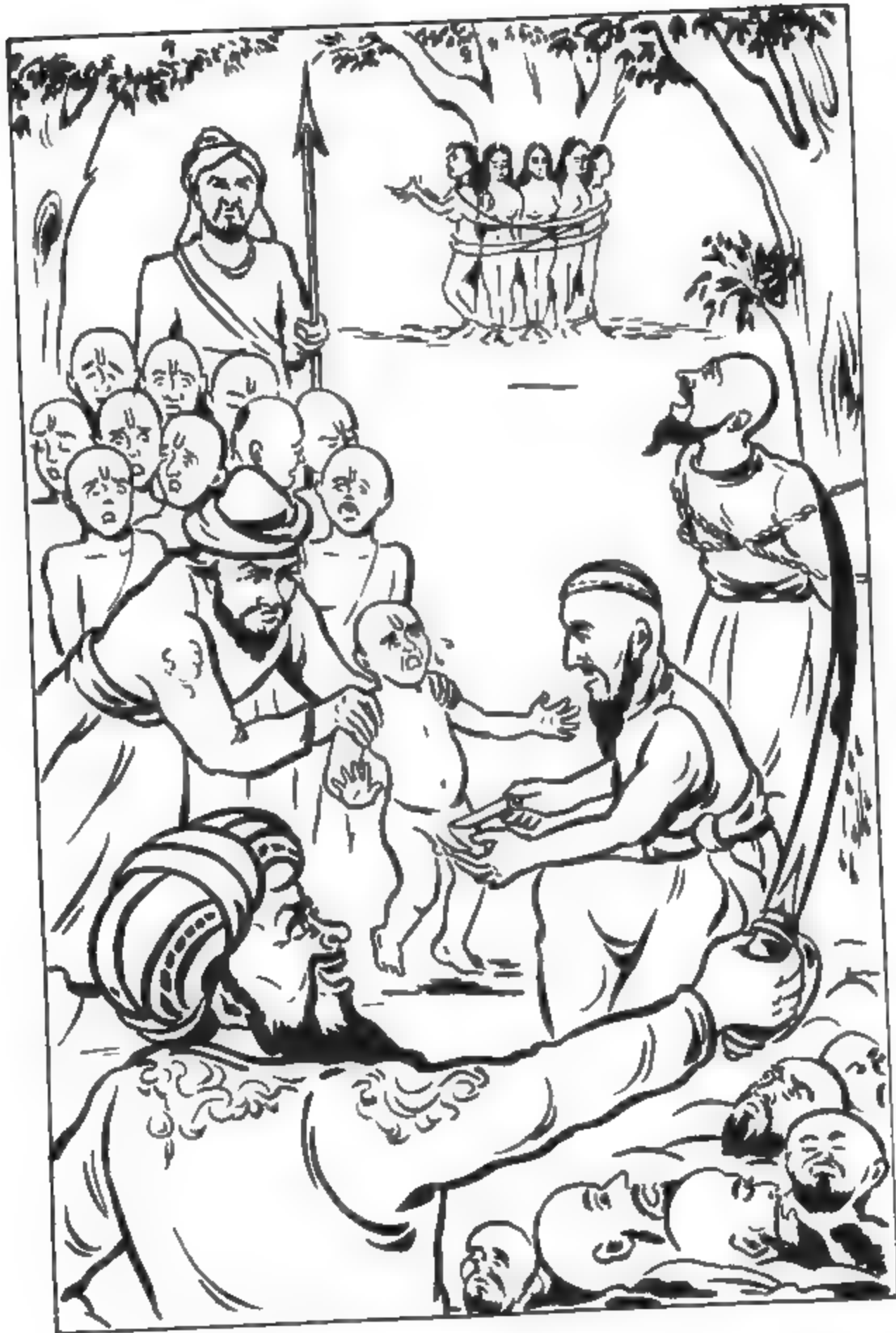
Muslim raiders slaughtering Hindu priests, desecrating Hindu houses of worship. A part of the 'Shiv-ling' was carried away and buried under Jama mosque's steps to be trod upon by Muslim bigots, in Ghazni.



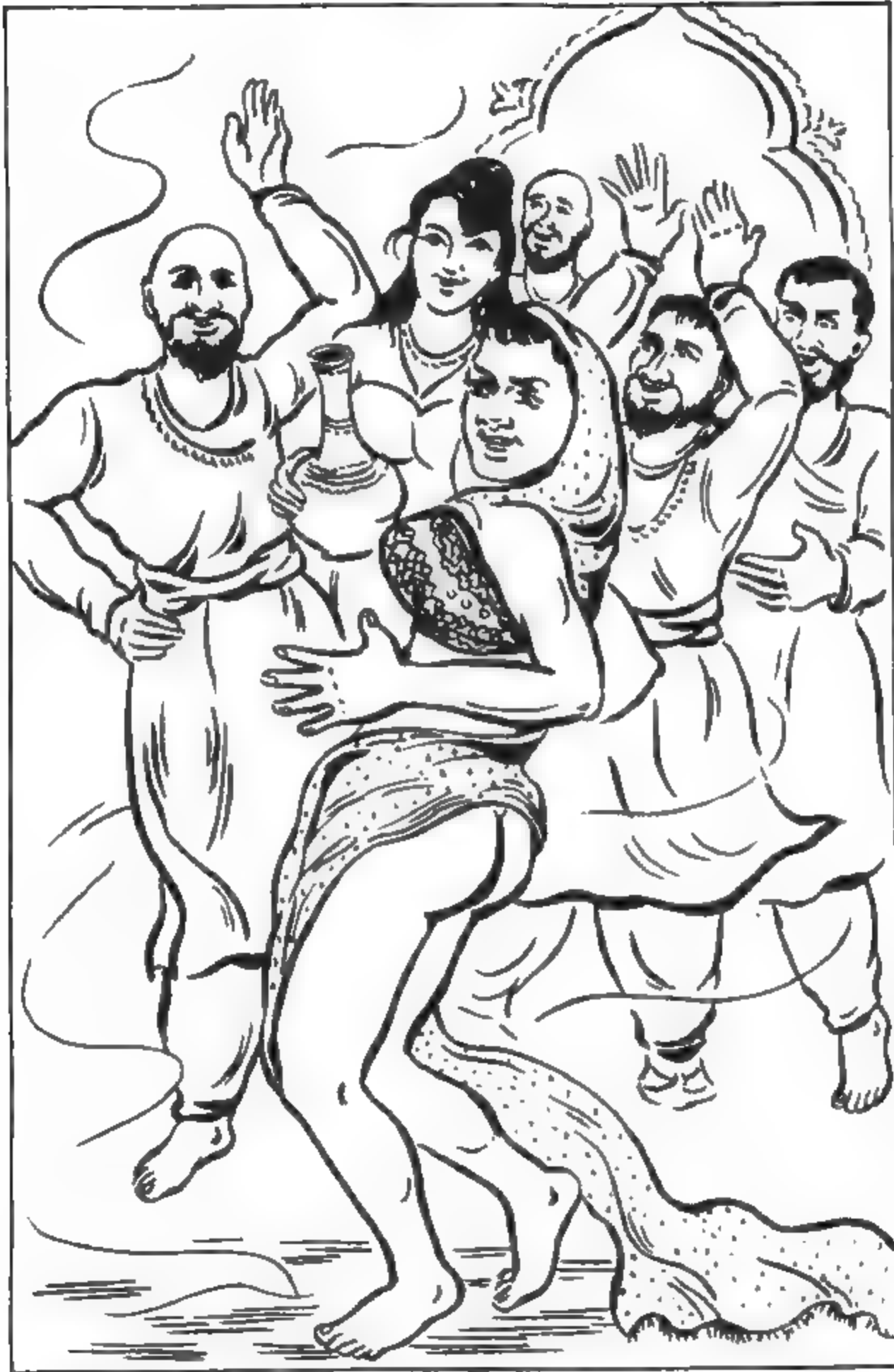
Mohammed Ghori murdered the ruler of Bhatti and is now carrying away his wife and daughter to his harem.



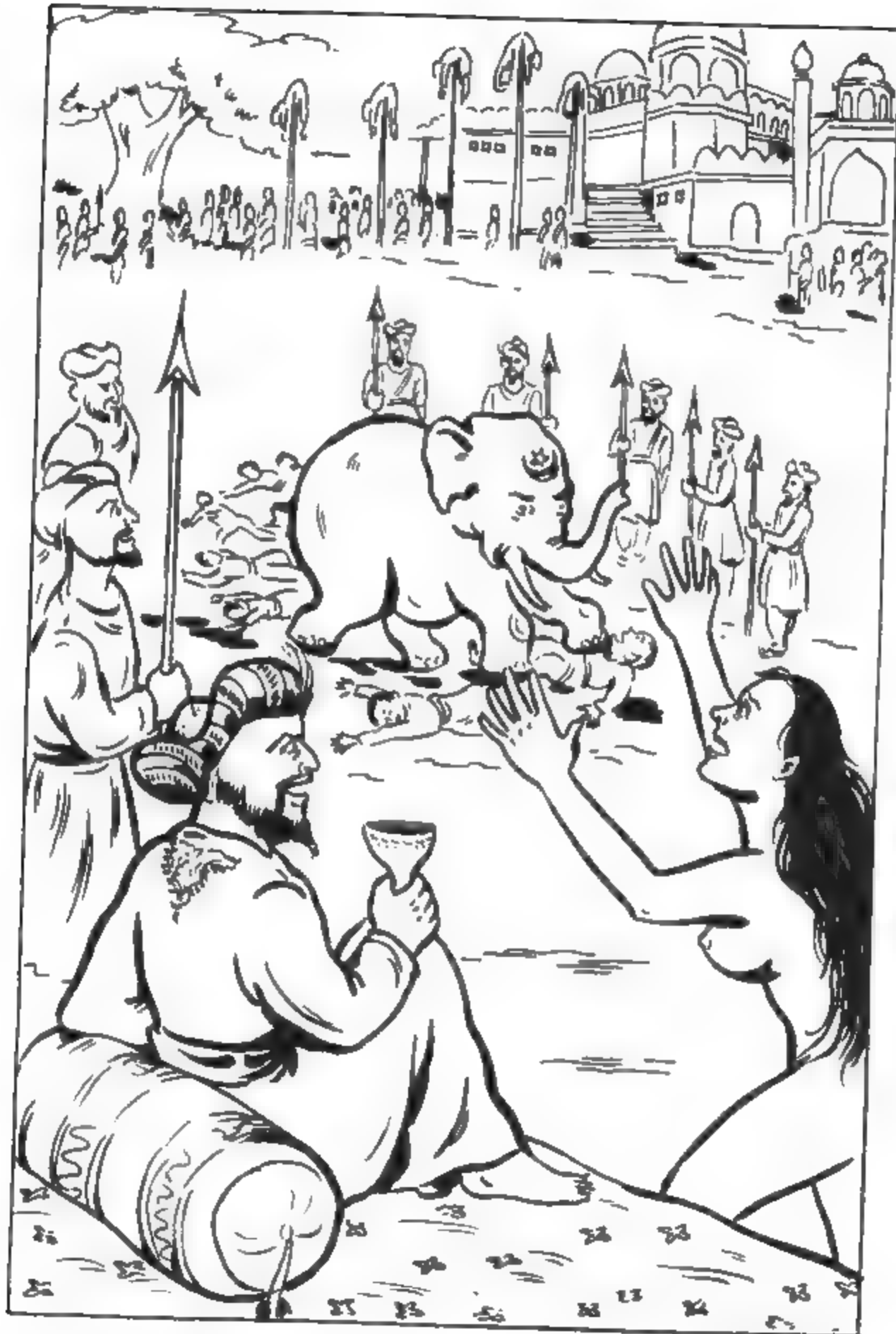
Future king Altmash, when a lad of 18, was auctioned away for his inviting buttocks to Muslim sodomites.



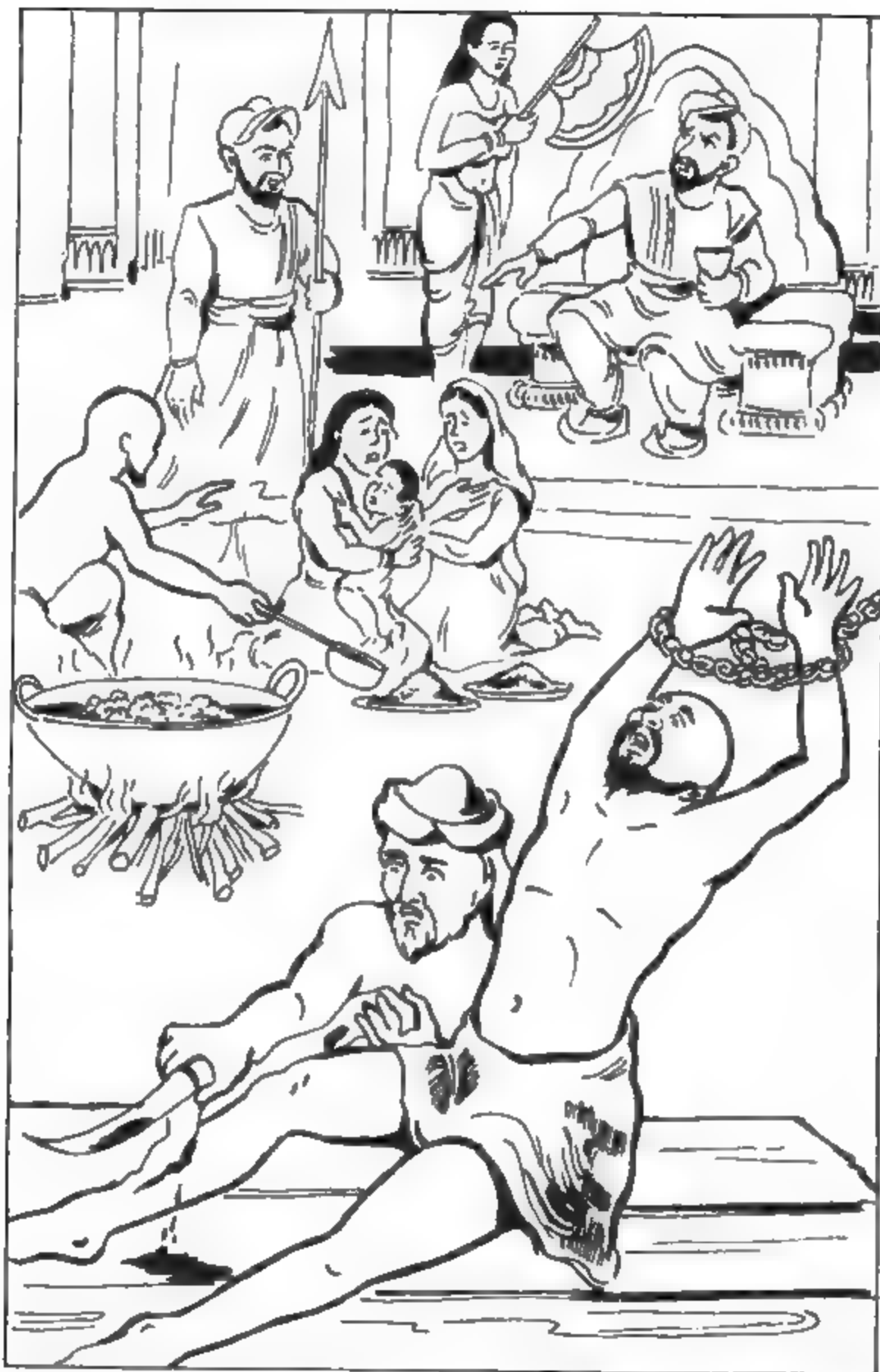
Nusrat Khan maimed, blinded, slaughtered many able-bodied Hindus. He thought it funny to undress respectable Hindu ladies in public. He also used to chop off the foreskins of little Hindu kids to make Mussalmans out of them by force.



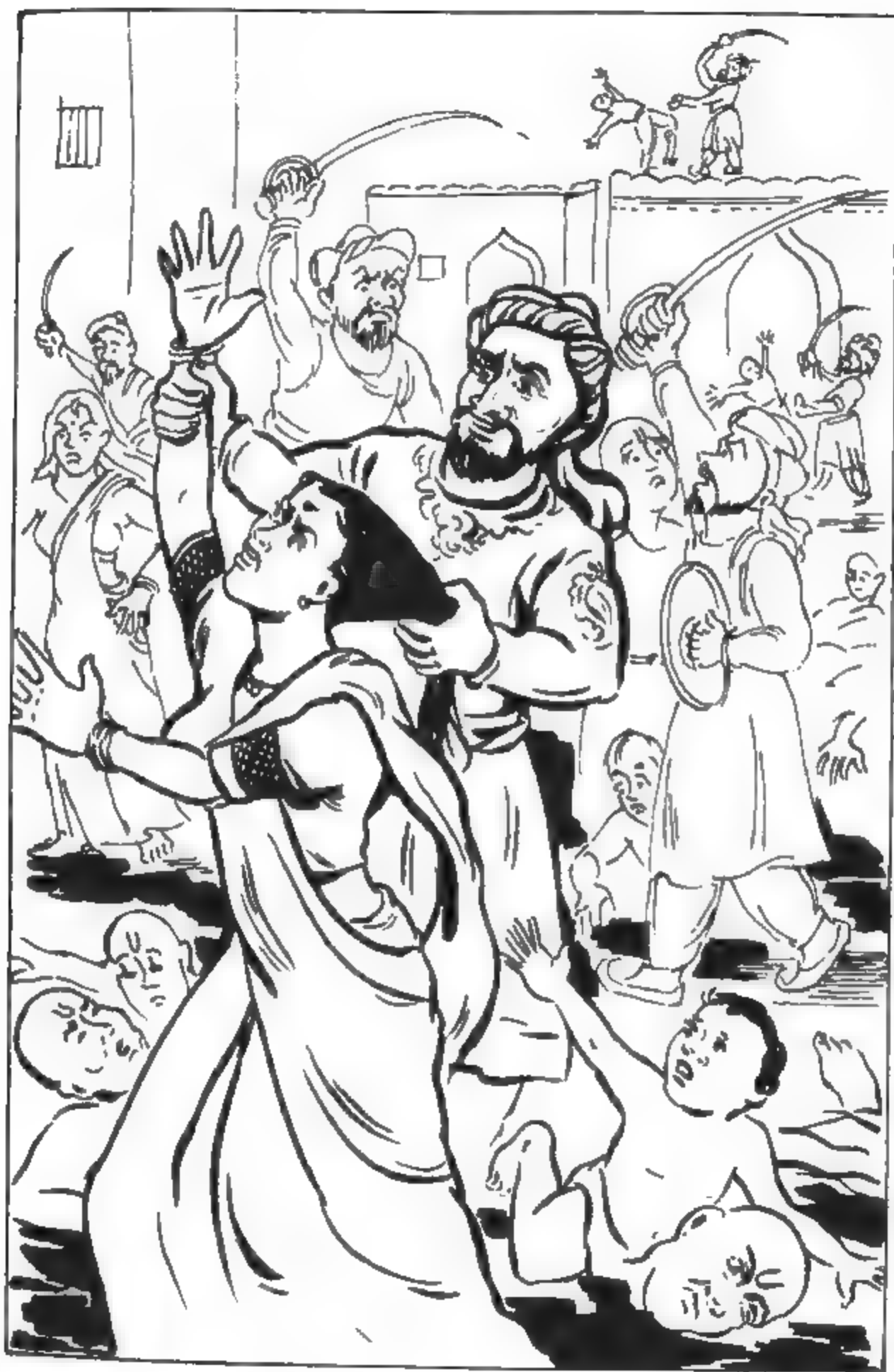
Kutubuddin used to dress up in female attire, exposed his hips, shook his stuffed breasts and danced like a drunken strumpet to the rhythm of sensuous music.



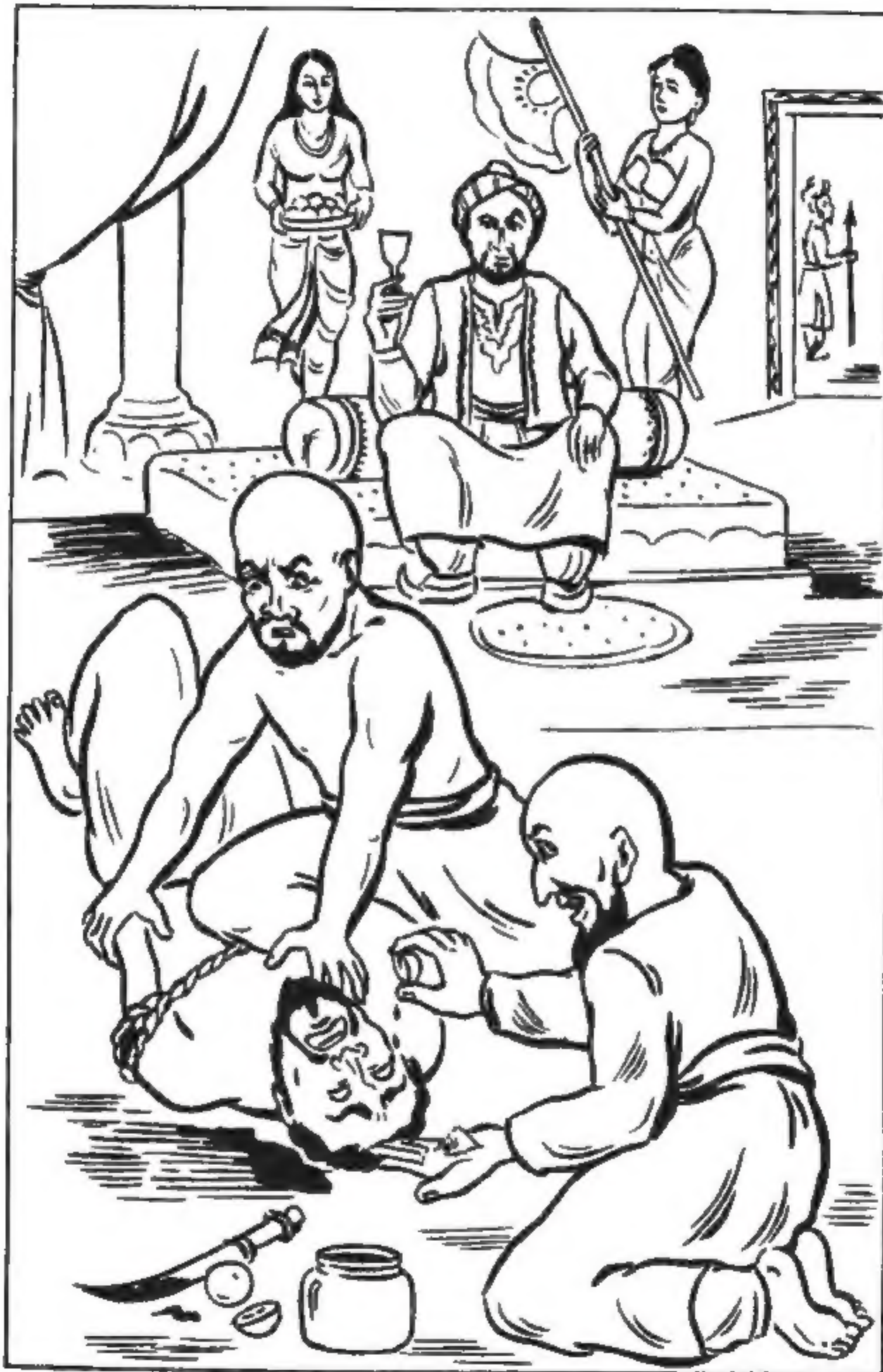
Ubaid, the poet and Kafur, the seal-keeper were impaled alive. Sul-tan Ghiyasuddin raped their wives and had their children trampled under the feet of elephants.



Sultan Mohammed had Bahauddin, his own nephew, skinned in his presence. Then the skin was cooked and Bahauddin's wife and children were made to eat it with rice pillao.



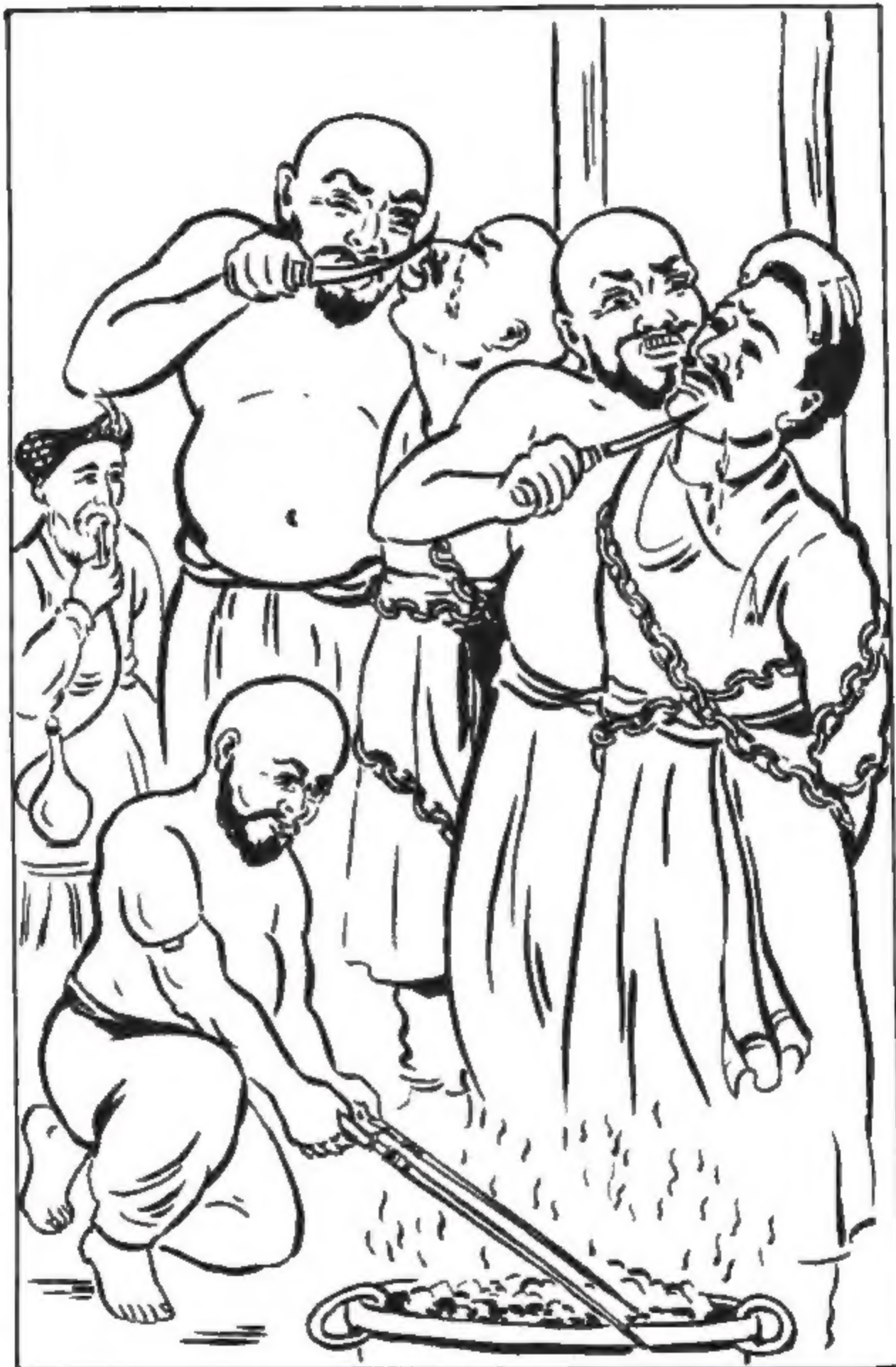
Timur and his men killing Hindus, molesting their women, in the streets of Delhi.



Humayun's brother Kamran's eyes are being gouged out and lemon and salt poured into the empty sockets, all at Humayun's own orders.



Shahjahan used to have sex with his own daughter. His plea was that 'a gardener has every right to taste the fruit he has planted'.



Shambhaji's eyes have just been gouged out, his tongue is now going to be pulled out and then he will be hacked to pieces, all at Aurangzeb's order.

ABOUT THE AUTHOR

Purushottam Nagesh Oak was born at 9.54 a.m. on March 2, 1917 at Indore, India in a Maharashtrian Brahmin family. His father conversed with him only in Sanskrit, mother in English, family relations in Marathi and the town-folk in Hindi. That provided the young Oak with fluency in the four languages at an early age.

He studied in Agra and Bombay and obtained his M.A. and LL.B. degrees from the Bombay University. He served for a year at Pune's renowned Fergusson College as an English tutor. Later he joined the army and was posted in Singapore. He was 24 then.

After the surrender of the British in Singapore, Oak took up the work of an organizer of the *Azad Hind Fauj* (Indian National Army) under Netaji Subhash Chandra Bose. He became a director and commentator of the *Free India Radio* at Saigon and later a co-worker of Netaji Bose.

At the end of the war, Oak hitch-hiked from Singapore to Calcutta across many frontiers. On return to India, he took up journalism as profession. He served on the editorial staffs of the *Hindustan Times* and the *Statesman*, both in New Delhi. Later he served as a Class 1 officer in the Ministry of Information and Broadcasting, Government of India and then as editor in the U.S. Embassy's Information Services, also in New Delhi.

P. N. Oak made some far-reaching and astounding discoveries in history regarding the so called Muslim architecture in India. His discovery that Shahjahan did NOT build the Taj Mahal, that it was already in existence several centuries before Shahjahan was born and the subsequent confirmation obtained from carbon-testing done under the guidance of Prof. Marvin H. Mills of New York, has created a sensation. (Read his works: *TAJ MAHAL—The True Story* and *THE TAJ MAHAL IS A TEMPLE PALACE*) He is a prolific writer on historical subjects, in English, Marathi and Hindi.

P. N. Oak is the Founder-President of the *Institute for Rewriting Indian History*. Oak's historical acumen led him to discover that even world history has gone wrong at many places. According to his latest discovery, prior to the Mahabharata War, Vedic Culture and Sanskrit language pervaded the whole world. Oak is keen to found a World Vedic Heritage University to educate the world in the primordial Vedic unity of all humanity. To that end, he invites correspondence from those willing to join hands with him.